

THE *Allyn.*
PRINCIPLES
OF THE
Christian Religion
EXPLAINED:
In a Brief
COMMENTARY
UPON THE
Church-Catechism.

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lain in Ordinary to His Majesty.

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P R E F A C E.

THE Design of the following Treatise being to Instruct those, who are yet to learn, in the Principles of their Christian Religion, I shall not think it necessary to make any Apology for my Publishing of it. It is so proper a Part of our Ministerial Office, not only to Teach these Things, but to Use our Utmost Endeavours, to Inculcate them upon the Minds of those who are committed to our Charge; that we never more truly pursue the Business of our Calling, than when We are doing of it. And no One ought to make an Excuse for doing that, the Neglect of which would Need an Excuse, or rather would not admit of Any.

The Preface.

It has pleased God, (to whose Providence I desire in All Things to Submit my Self,) to engage me in a Cure, in which 'tis next to Impossible, in the Ordinary Method of Teaching, to instruct All Those who belong to it. Neither will Our Churches Receive Them; nor can I hope, by any Private Application, effectually to supply what I am sensible must be Wanting in our Publick Ministration. To make up the Defects of Both, I knew no way so Ready, as to compose a Short Summary of what is most Necessary for Every Christian to Learn; and to Order it in such Wise, that every One who pleases may partake of the Benefit of it. This I have done in the present Treatise; Which as it was design'd by me particularly for those of my Own Parish, for whose Instruction I am principally concern'd; so, to Them I must beg Leave, in a more Especial Manner, to Recommend the Use of it. I am not aware that there is any Thing in it Above the Capacity of the most Ordinary Christian to comprehend;

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prehend; who will but duly Consider what he Reads, and is not utterly a Stranger to the Principles of his Religion. 'Tis true, I have inserted many Things into this, which are not wont to be handled in Other Catechisms: As designing it not for Children, (for whom such Treatises are commonly framed;) but for Men and Women; for such as either have, or I am sure Ought to have, already pass'd the First Rudiments of the Gospel of Christ. But I have endeavour'd to express my self with so much Clearness, and Perspicuity, that I hope All sorts of Persons may be able to profit by what I have done; and see, [in a short Compass, both What that Holy Doctrine which we profess is, and upon what Grounds we build our Belief of it.

I have chosen to do this in the Form of a Catechism, not only because I look upon that to be the Plainest, and most Natural Way of Instruction; but because it is certainly the Shortest, and most Easy to the Memory. And would but Parents take

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Care to teach their Children, at a Competent Age, to Answer the Questions here proposed; they might possibly, thereby, not only take a Good Method for the Instruction of Them in the Knowledge of that Religion in which they were Baptized; but might, at the same time, improve Themselves too, in the Understanding of it.

It has been the Wisdom, as well as Piety, of the Church of England, to make a Suitable Provision for the Instruction of all sorts of Persons in her Communion, in the Knowledge of their Christian Profession. In Order hereunto, she has appointed Catechetical Exercises for Younger Persons, as well as Sermons for those of a Greater Age, and Understanding: And has Obliged Masters, and Parents, no less to send their Children, and Servants, to the Former, than to come Themselves to the Latter. How Others may judge of this Her Pious Care, I cannot tell: But for my Own Part, I must freely profess, that I never think my Self employ'd to better Purpose, than when I am discharging this
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this Work of my Ministry. And I am confident, that would all sorts of Persons but duly attend upon these Instructions, they would Reap a more substantial Benefit by them, than from those Other Exercises which have, I know not how, so universally Crept into the Place of them. It being certain, that the only Way either judiciously to hear, or truly to profit by, Sermons ; is to lay a Good Foundation for both, by a previous Catechetical Institution in the Principles of Religion : And which, if Men have neglected when they were Young, the best way to Remedy that Defect, will be, not only to send their Children, but to come Themselves also, to our Publick Catechizings ; where not only the Ignorant may be Informed, but those who are the Best Improved, may possibly meet with Somewhat, either to Confirm their Faith, or to Direct their Practice.

I have divided the following Treatise into 52 Sections; that so taking of one of Them Every Lord's Day, the Whole may be Gone through Once in the Year. I have

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The Preface.

more or less Referr'd to Scripture Proofs, for every Point that I have propos'd : And that not only to shew upon what Ground I build my Answers, but moreover to accustom the Pious Reader to a better acquaintance with those Holy Writings. And I have purposely made the Sections very short, that so He may not only Peruse what I have written ; but may be Encouraged thereby, at the same Time, diligently to Compare it with, and Examine it by, the Great Rule of our Faith, The Word of God.

If by what I have done, I shall minister to the Improvement of any Good Christians in the Knowledge of their Religion ; but especially to Those of my Own Cure, I shall think my Pains very happily bestowed. If not, yet at least I shall have this Satisfaction, that I have done what in me lay to Supply their Necessities : And that it must be, in some Measure their Own Fault, if they shall still continue Ignorant of what was needful to have been Known by them, in Order to their Salvation.

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THE
PRINCIPLES
OF THE
Christian Religion explain'd:
IN A
BRIEF COMMENTARY
UPON THE
Church-Catechism.

PART I.

Of the Gospel Covenant.

SECT. I.

*Of Catechizing
in General.*

Q. **F**rom whence is the Word *Catechism* derived?

A. From a Greek Word, which signifies to Teach by Word of Mouth: And therefore it has been used particularly to denote such a kind of Instruction, as is made by way of *Question* and *Answer*.
Luk. 1. 4.
Acts xviii.
25, 26.
—xxi. 21, 24.

Q. What is that you call your *Church-Catechism*?

A. It is a plain, and summary Institution of the Principles of the Christian Religion, set
B forth

forth by Authority, and required to be learned of every Person, in order to his being Confirm'd by the Bishop; and prepared both for the profitable Reading, and Hearing of God's Word, and for the worthy Receiving of the Lord's Supper.

Q. What do you look upon to be the proper Subject of such an Institution?

Heb. v. 12.
--vi. 1, 2.

A. It ought to comprehend all such things as are generally necessary to be known of All Persons, in order to their due serving of God here, and to their being saved hereafter.

Q. What are those things which may be accounted thus necessary to be known by All Christians?

Heb. viii. 8.
&c.
Gen. iii. 15.

A. They may, in general, be reduced to these two Heads: *viz.* The Knowledge of the Gospel-Covenant; that is to say, Of the Promises made by God to Mankind through our Lord Jesus Christ, and of the Conditions upon which We may become Partakers of them. And, 2dly, Of the means which God has appointed whereby to convey his Grace to Us; and thereby both to assist, and confirm Us, in the discharge of our Duty to Him.

Q. What are the Promises which God has made to Mankind, through Jesus Christ?

(a) Heb. viii.
12.
(b) Luk. xi.
13.
1 Pet. i. 2.
(c) Jo. iii. 16,
17.
1 Pet. i. 4, 5.

A. (a) Pardon of Sins: (b) Grace to fulfil our Duty in this Life: And, upon our sincere Performance thereof, (c) Everlasting Salvation in the Life which is to come.

Q. What are the Conditions required of Us by God, in order to our being made Partakers of these Promises?

(a) 2 Cor. vii.
10.
Jam. v. 20.
(b) 1 Jo. i. 6,
7.

A. (a) A hearty Repentance of our Sins past: (b) A sincere Endeavour to live according to God's Commands for the time to come: And both

both these made perfect, by a Lively Faith in — *ii. 3. 4.*
 God's Mercies towards Us, through Jesus Christ, *5. 6.*
Jo. iii. 16, 18. 1 Jo. i. 7. ii. 2.

Q. What are the Means ordained of God, whereby to convey his Grace to Us?

A. They are chiefly two: Constant Prayer to God for it, *Luk. xi. 13.* And a worthy Use of the Holy Sacraments, *Mark xvi. 16. Acts ii. 38. 1 Cor. x. 16. xi. 23, &c. 1 Pet. iii. 21.*

Q. Are there not, besides these, some other means ordain'd by God, and necessary to be made use of by Us, in order to our Salvation?

A. Yes there are; particularly the Hearing, Reading, and Meditating upon his Word: The Substance of which, tho' it be sufficiently gather'd together, and represented to Us in our *Catechism*, yet ought not that to hinder our Reading of the Holy Scriptures, nor to deprive Us of any other Means of Christian Instruction; but rather should be used as a Help whereby to render both the Reading, and Hearing of God's Word, more plain, and profitable, to Us. *Psal. i. 2. 2 Tim. iii. 16. Jo. v. 39. Rom. xv. 4.*

Q. Does your Church Catechism sufficiently instruct you in All These?

A. It does: For therein both the Nature of the Christian Covenant is declared to Us, and the Conditions are set forth on which we may become Partakers of it. And we are particularly Instructed, both how we ought to Pray to God; and what those Sacraments are, which are necessary to be Administred unto, and Received by All of Us.

Of the Benefits
of the Gospel-
Covenant.

S E C T. II.

Q. What is your Name ?

A. P. or P.

Q. Who gave you this Name ?

A. My Godfathers, and Godmothers, &c.

Q. What is that Name which is here demanded of you ?

A. It is my Christian Name ; therefore so called, because it was given to Me by my Godfathers, and Godmothers, in my Baptism. For as from my Natural Parents I derive the Name of my Family ; so from those who were my Spiritual Parents, I take that Name which properly belongs to me as a Member of Christ's Church. *Gen. xvii. 5, 15. Gen. xxi. 3, 4. Luk. i. 59, 60. Luk. ii. 21.*

Q. Whom do you mean by your Godfathers and Godmothers ?

A. I mean those Persons who became Sureties for me at my Baptism : And upon whose Promise there made in my Name, I was Baptized, and so federally admitted into the Communion of Christ's Church.

Q. What are the Benefits which have from hence accrued to you ?

A. They are Many, and Great Ones ; but may, in general, be reduced to these Three ; that thereby I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. How were you hereby made a Member of Christ ?

Rom. xii. 5.
Eph. i. 22,
23.

A. As I was made a (a) Member of his Mystical Body, the Church ; of which Christ is the (b) Head. (a) 1 Cor. xii. 27. *Ye are the Body of*
of

of Christ, and Members in particular. (b) Ephes. iv. 15. v. 23. Christ is the Head of the Church.

Q. How were you hereby made the Child of God?

A. As, by this means, I was taken into Covenant with Him; was adopted into his Family; dedicated to his Service; and intituled to his Promises. Gal. iii. 26, 27. Ye are All the Children of God by Faith in Jesus Christ. For as many of you as have been Baptized into Christ, have put on Christ. — And if ye be Christs, then are ye Abrahams Seed, and Heirs according to the Promise. See Gal. iv. 5, 7. Eph. i. 5.

Jo. i. 12, 13.
Heb. ii. 11,
12, 13.
Rom. viii. 14,
15.
Acts iii. 25.

Q. How were you hereby made an Inheritor of the Kingdom of Heaven?

A. As, by my Baptism, I became intituled to a * Right to it; (b) and was actually put into such a State, that if I be not wanting to my self, I shall not fail of being made Partaker of it. Tit. iii. 4, &c. But after that the Kindness and Love of God our Saviour toward Man appeared, Not by Works of Righteousness which we have done, but according to his Mercy, he saved us, by the washing of Regeneration, and renewing of the Holy Ghost: — That being justified by his Grace, we should be made Heirs according to the hope of Eternal Life. 1 Pet. i. 3, &c. Blessed be the God, and Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the Dead; to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for Us.

Rom. viii.
15, 17.
(b) Gal. iv. 5,
7.
Ephes. i. 5,
11.
1 Pet. iii. 21

Q. Are All, who are Baptized, made Partakers thereby of these Benefits?

A. They are all, at that time, either made Partakers of them, or intituled to them. But those only continue to hold their Right to these

1 Pet. i. 3, 4, 5.
Gal. iii. 26,
Heb. ii. 3.

Privileges, who take care to fulfil their part of the Covenant which was therein made between God and Them.

Q. Have none, but such as are Baptized, a Right to these Benefits?

A. None have a Right to them but such as are Baptized, or were ready to have been Baptized, had they had the Opportunity of Receiving that Holy Sacrament. *Jo.* iii. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven.* *Mark* xvi. 16. *He that believeth, and is baptized, shall be saved.*

Q. How come those who are Baptized to have a Right to these Benefits?

A. By the gracious † *Promise of God*, and through the *Merits* and *Death* of our Saviour Christ: Who taking our *Nature* first, and then the *Guilt* of our *Sins*, upon Himself, † *Dyed* in our stead; And by so doing, not only delivered Us from the * *Punishment* of our *Sins*; but moreover † *Obtained* an *Eternal Inheritance* of *Glory* and *Happiness*, in *Heaven*, for *All* Those who should *faithfully Believe* in *Him*, and *Live* according to his *Commands* here upon *Earth*.

3 Jo. iii. 16.

Rom. 8. 32.

1 Cor. xv. 3.

Gal. ii. 20.

Eph. v. 2, 25.

1 Pet. ii. 24.

— iii. 18.

* *Isai.* liii. 5.

Rom. v. 9.

2 Cor. v. 21.

Gal. iii. 13.

1 Thes. i. 10.

1 Pet. i. 2.

1 Jo. i. 7.

† *Mat.* xxv.

19, &c.

Jo. xiv. 2, 3.

Rom. x. 13. 1 Cor. xv. 58. Heb. ix. 15. 1 Pet. i. 4, 5. 2 Pet. i. 11.

Of the Condi-
tions of it on
our Part; and
the Obligations
we lie under
to fulfil Them.

S E C T. III.

Q. What did your Godfathers, and Godmothers then for you?

A. They did Promise and Vow three things in my Name, &c.

Q. What is the first Thing which your Godfathers, and Godmothers, promised in your Name?

Psalm 123.

A. That I should Renounce the Devil, and all

all his Works, the Poms, and Vanity of this wicked World, and all the sinful Lusts of the flesh.

Q. What does the Renouncing of all these import?

A. It imports an utter forsaking of Them: And obliges me not only inwardly to detest Them; but so to watch, and govern all my Outward Actions, as not to follow, nor be led by Them.

Q. Do you think that you shall be able thus to Renounce the Devil, the World, and your Own Flesh?

A. So perfectly, as I could wish, I cannot hope to do it in this present Life: Yet I trust that, by the Grace of God, I shall always from my heart detest, and abhor them; and so order my Life, and Actions, as not to be drawn into any Evil Courses by them; nor even into the Actual Commission of any very great, and voluntary Sins.

Q. What mean you by the Devil?

A. It is the common name given in Scripture to those wicked Spirits, who having rebelled against God, and being thereupon justly cast off from that Glorious State in which they were created by him; do make it their constant Business and Endeavour, to draw as many of us as they can, into the same Rebellion, and thereby into the same State of Misery with themselves. Mat. xiii. 39. Luk. viii. 12. Jo. viii. 44. Eph. iv. 27. —vi. 11. 1 Tim. iii. 6, 7. Heb. ii. 14. Jam. iv. 7. 1 Jo. iii. 9, 10.
1 Pet. v. 8. Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.

Q. What are the Works of the Devil, which, together with him, you, at your Baptism, promised to Renounce?

A. (a) All manner of Sin: But chiefly I comprehend (a) Jo. viii. 4. 1 Jo. iii. 9

1 Jo. iii. 8.

(b) 1 Tim. iii.

6.

Jo. viii. 44.

Acts xiii. 9.

Jam. iii. 14, 15.

1 Jo. v. 19, 21.

prehend, under this first Rank, those Sins which either more immediately relate to him, or proceed from his Suggestions; (b) such as Pride, Malice, Envy, Revenge, Murder, Lying; and, above all, Witch-craft, and Idolatry.

Q. What is the next Enemy which, at your Baptism, you promised to Renounce?

A. ~~This Wicked World~~, with all the Poms, and Vanities of it.

Q. How is it that you call the World, (the Work of God's Hands) a Wicked World?

A. Not that it is in its self so, but only to shew how far, and in what respect, I am to Renounce it; namely, in all such cases in which it would draw me into any Wickedness, for the sake of any thing which I desire, or enjoy, in it.

Jam. iv. 4.

Gal. i. 4. *Christ gave himself for our Sins, that he might deliver us from this present Evil World.*

1 Joh. ii. 15. *Love not the World, neither the things that are in the World: If any Man Love the World, the Love of the Father is not in him.*

Q. What do you mean by the Poms, and Vanities of this Wicked World?

Acts xxv. 23.

1 Jo. ii. 16.

A. They do most properly denote the vain shew, and magnificence, of such as are Great, and Rich in it: But do withal comprehend the Riches themselves which minister to these Vanities; together with the Covetousness, Injustice, Oppression, and whatsoever other Sins, of the like kind, Men commit for the support of their Vanity, and to obtain such things as minister only to the Pomp, and Pride of Life.

Q. What is the Third Enemy, which your Religion engages you to Renounce?

A. ~~The Sinful Lusts of the Flesh.~~

Q. What mean you by the Word Flesh?

A. It denotes that Part, or Faculty, of our *Soul*,
in

in which our *Sensual Passions*, and *Affections*, are seated: Which is led only by its Own *Carnal Lusts*, and *Appetites*; follows blindly, and without Reason, whatsoever is agreeable to Them; and cannot without great Difficulty and Reluctancy be with-held from Them; and kept within the bounds of Piety, and Religion. *Gal. v. 16, 17. Walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh: For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, &c. See v. 24.*

Q. What do you understand by the *Sinful Lusts of the Flesh*?

A. Those inordinate Motions, and Inclinations, which proceed from this Principle; and dispose us to those Sins which are in a peculiar manner called, in Scripture, *The Works of the Flesh*: See *Gal. v. 19. Rom. viii. 13. Coloss. iii. 5. 1 Job. ii. 16.*

Q. What was the Second thing which your Godfathers, and Godmothers, promised for you at your Baptism?

A. That I should believe all the Articles of the Christian Faith.

Q. Where are those *Articles* to be met with?

A. They are only to be found in, and believed upon the Authority of, *God's Word*: Yet have been collected into that short Summary of our Faith, which is commonly called *The Apostles Creed*.

Q. What was the Third thing, which your Godfathers, and Godmothers promised in your Name at your Baptism?

A. That I should keep *God's Holy Will and Commandments*, and walk in the same all the days of my Life.

Q. Has there been any such Summary Collection made of *God's Commandments*, as you say there has been of the Principal *Articles* of your *Christian Faith*?

A.

Mat. xix. 17,
18, 19.
Luk. xviii.
20.
Rom. xiii. 9.

A. Yes there hath, and that by God himself, in those *Ten Commandments* which He deliver'd to the *Jews* heretofore; *Exod. xx.* and which continue no less to oblige us now. *Mat. v. 17, &c.*

Q. Dost thou not think that thou art bound, to believe and do, as they have Promised for thee.

A. Yes verily, and by God's help so I will, &c.

Q. Upon what grounds do you think your self obliged to make good, what your God-fathers and Godmothers promised for you at your Baptism?

A. Upon many accounts; but chiefly because what was then transacted, was not only done in my Name, but for my Benefit, and Advantage: And I must resolve to fulfil what they promised for me, or I shall not receive the Blessings, which, in consideration thereof, God was pleased to make over to me. Besides that they promised nothing on my behalf, but what it would otherwise have been my Duty, as well as Interest, to have fulfill'd.

Q. By what means do you hope you shall be Able to fulfil what they promised for you?

Jo. vi. 44.
2 Cor. iii. 5.

A. By the *Grace of God*, which I am assured shall not be wanting to me, if I do but heartily pray to God for it, and take care to use it as I ought to do. *Luke xi. 13.* *If ye, being Evil, know how to give Good Gifts unto your Children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?*

Phil. i. 6.
--- ii. 13.

Q. How are you assured of God's Grace to enable you to Believe, and to Do, what he requires of you?

Jer. xxxii. 40.
Ezek. xxxvi.
27.

A. I am assured of it from hence, That by my Baptism I was put into a State of Salvation, which

which I could not have been, were I not thereby secure of whatsoever is needful, on God's part, to be bestow'd upon me, in order to my attaining of Salvation, through Jesus Christ our Saviour. Rom. i. 16. *The Gospel of Christ is the Power of God unto Salvation to every one that Believeth.* Phil. ii. 12, 13. *Work out your own Salvation with Fear and Trembling; For it is God which worketh in you both to Will, and to Do, of his good Pleasure.* 1 Jo. iii. 9.
2 Thess. iii. 3.

Q. How came you to be called unto such a Blessed State as this?

A. Only by the Mercy of God, and thro' the Merits of Jesus Christ our Saviour; and therefore I do most heartily thank our Heavenly Father, that He has called me to this State of Salvation, through Jesus Christ our Saviour. Jo. vi. 44.
Ephes. ii. 8.
Phil. i. 29.
2 Tim. i. 9.
Tit. iii. 4, 5.

Q. Do you think that you shall be able still to go on, and persevere in this State?

A. It is my earnest desire and purpose so to do; and I trust that by the Grace of God, I shall do so. For which Cause, I will never cease to pray unto him for the continuance of his Grace; that so I may be found Faithful and Sincere in my Duty to my Lives End. 2 Thess. iii. 3. *The Lord is faithful, who shall stablish you, and keep you from Evil.* Eph. iv. 30. *Grieve not the Holy Spirit of God, whereby you are sealed unto the day of Redemption.* Phil. i. 6. *Being confident of this very thing, That he which hath begun a good work in you, will perform it until the day of Jesus Christ.* Jo. viii. 31.
Rom. ii. 7.
1 Cor. i. 8.
--- xv. 58.
2 Cor. i. 22.
Gal. vi. 9.

S E C T. IV.

Q. BUT what if notwithstanding all your present Desires and Resolutions, you should chance to fall away from your Duty; and there-

Of the Method and Means of Restoring our selves to God's Favour, after the Violation of them.

thereby put your self out of *this state of Salvation*; is there no way left for you to recover your self, and to return again to it?

Luk. xv. 7.
18, &c.
1 Jo. i. 8, 9.

A. Yes, there is; by a true *Repentance* for the Sins which I shall have Committed, and an humble *Confession* of them to God; with earnest *Prayer* for his Forgiveness, through the Merits, and Intercession, of Jesus Christ, our Blessed Saviour and Redeemer.

Q. What mean you by *Repentance*?

|| 2 Cor. vii.
10.
† Psal. xxxii.
5.
Prov. xxviii.
13.
Isa. i. 16, 17.
Ezek. xviii.
21.

A. I mean such a *Conversion* of a Sinner to God, whereby he is not only heartily || Sorry for the Evil he has done, and Resolved to forsake it; † but do's actually begin to renounce it, and to fulfil his Duty according to his Ability; with a steadfast purpose to continue God's faithful Servant unto his Life's End.

Q. What are the chief Acts required to such a *Repentance*?

Psal. xxxiv.
14.
Isa. i. 16, 17.

A. To forsake Evil, and to do Good: To turn from those Sins which we repent of; and to serve God by an Universal Obedience of him, in whatsoever he has required of us.

Q. What is the first Step towards a true *Repentance*?

Psal. xxxviii.
18.

A. To be thoroughly Convinced of the Evil of our Ways, and heartily sorry for it.

Q. Is any kind of *Sorrow* to be look'd upon as a part of true *Repentance*?

2 Cor. vii.
9, 10, 11.

A. No; there is a *Sorrow* for Sin which proceeds, not from any Love of God, or Sense of our Duty to Him; nor yet from any real Hatred of the Sins which we have committed; but meerly from the Fear of God's Judgment, and of the Punishment which we may be likely to suffer for them. This is that *Sorrow* which is commonly called *Attrition*; and may be in the
most

most wicked Men, without ever bringing them to any true Repentance for their Sins.

Q. What then is that Sorrow which leads to a true Repentance?

A. It is that Godly Sorrow which proceeds from a Sense of our Duty, and of the Obligations we lie under to the performance of it. When we are sorry for our Sins upon the account of our having thereby offended God; broken the Covenant of the Gospel; and grieved the Holy Spirit which was given to us; and are therefore resolved immediately to forsake our Sins, and never to return any more to the Commission of them.

Q. How is such a Sorrow to be wrought in a Sinner?

A. Only by the Grace of God, and the serious Consideration of our Own Estate towards him: the former to be attain'd by our constant Prayers for it; the latter, by accustoming our selves often to Examine our Souls, and to try our Ways, by the measures of that Obedience which the Gospel of Christ requires of us.

Q. Do's not God make use of many other ways to bring Men to such a Sorrow?

A. God has many ways whereby to bring Sinners to Repentance. Sometimes he do's it by sending some temporal Evils and Calamities, upon them: Sometimes by visiting them with Terrors and Disquiets of Mind: Sometimes he calls upon them by the Outward Ministry of his Word; and sometimes by the Evils which befall Others, especially those who were their Companions in their Sins. But whatever the Occasions be which God is pleased to make use of to bring us to Repentance, it is still the Grace of his Holy Spirit, and the serious Consideration

sideration of our own wretched Estate, that begins the Work, and produces in us that *Godly Sorrow*, which finally ends in a true *Repentance*.

Q. What are the chief Motives, with Respect to us, to engage us thus to Sorrow for our Sins?

Luke xiii. 9.
Prov. xxviii.
13.
Nā. iv. 7.
Ezek. xviii.
30. ---xxiii.
11.
Mat. xviii. 4.

A. The Threats of God, denounced in the Holy Scriptures, against Impenitent Sinners; and the Promises there made of Pardon to all such as shall truly Repent, and return to their Duty, as they ought to do.

Q. What is the next thing required in order to a true Repentance?

1 Jo. i. 8, 9.

A. *Confession of Sin*: Not that God has any need of being informed by us of what we have done amiss; but to the end we may thereby both raise in our selves a greater shame, and sorrow, for our Evil Doings; and give the greater Glory to God, by such a solemn humbling of our selves in Confession before him.

Q. Is such a *Confession* necessary to our *Forgiveness*?

A. So necessary that we have no promise of any Pardon without it: Prov. xxviii. 13. *He that covereth his Sins, shall not prosper; but who so confesseth and forsaketh them shall have Mercy* 1 Joh. i. 8, 9. *If we say that we have no Sin, we deceive our selves, and the Truth is not in us. If we confess our Sins, he is Faithful and Just to forgive us our Sins, and to cleanse us from all Unrighteousness.*

Q. To whom is our Confession to be made?

A. Always to God; and in some certain Cases to Man also.

Q. What are those Cases in which we ought to confess our Sins to Man, as well as unto God?

A. They

A. They are especially these Three. 1. In case we have Offended, or Injured our Neighbour, and upon that account need to obtain his Pardon, as well as God's. Mat. v. 23. 2. If by any open and notorious Transgression, we shall happen to have either deserved, or, it may be, to have fallen under, the Censures of the Church; and so Confession to the Church be necessary, to restore us to the Peace of it. 1 Cor. v. 1 Tim. v. 20. Or, 3. If we shall have any private reason that may move us to acquaint any Person with our Sins; for Advice, for Prayer, for Absolution; or for any the like Advantage, which cannot be had without it. 1 Jam. v. 16.

Q. What think you of that Confession (commonly called by them *Auricular-Confession*) which the *Church of Rome* requires, as necessary to Forgiveness?

A. I look upon it as a great and dangerous Imposition, that has no Warrant from God; is a great Rack and Snare to the Consciences of Good Men; and may be apt to encourage most Others in their Sins: Whilst by the *Absolution*, which is so readily given them thereupon (and the Efficacy of which is so highly magnified in that Church) they are taught to entertain a much less Opinion both of the Heinousness, and Danger of their Evil-doings, than either the Scripture Warrants, or their own Interest should prompt them to admit of.

Q. Is there not somewhat yet required, beyond this, in order to our Forgiveness?

A. Yes, there is: for to all this there must be super-added an *Actual forsaking* of those Sins which we *Confess*, and that Absolute, and without Reserve: so that we must firmly resolve, and, as much as in us lies, heartily endeavour, Prov. xxviii. 13. Isa. lv. 7. Ezek. xxxiii. 11.

endeavour never to return again any more to them.

Q. But ought there not, beyond all this, some *Satisfaction* to be made to God, for the Sins which we have committed?

Heb. ix. 25,

26, 28.

Heb. x. 12,

14.

1 Pet. ii. 24.

---iii. 18.

1 Jo. i. 7.

A. Yes certainly; and such there has been made, by our Saviour *Christ*, for us; who has fully satisfied the Justice of God in that kind, and left nothing more for us to do, in that behalf.

Q. What do you then say to those *Satisfactions*, which the Church of *Rome* teaches we may, and ought to make, for our Sins?

A. That they are built upon a false Foundation; are contrary to the Goodness of God; and beyond the Capacity of Man.

Q. What is the Foundation upon which they are built?

A. It is this: That when God forgives us our Sins, whether upon our Own Repentance, or by Virtue of the Priest's Absolution; He remits indeed the Fault, and purges away our Guilt; and by this acquits us from the Everlasting Punishment that would otherwise have been due to them: But yet still retains us under an Obligation to some temporal Sufferings, either by Satisfactory Works to be done for them in this Life; or by undergoing a certain proportion of Pain for them after Death, in a Place which they call *Purgatory*.

Q. How do's it appear that this Foundation is false and erroneous?

A. Because, in the first place, it is Absurd to suppose, that God should forgive the whole Guilt of our Sins, and yet, having done so, should afterwards punish us for them: And secondly, It is injurious to the Sufferings and Merits

Merits of Christ, whose Death was a sufficient Satisfaction for the Sins of the whole World; and has left no room either for God to require, or for us to Pay, any thing more.

Q. Do's Repentance then, if it be sincere, without any thing more, restore us again to our State of Grace, and reconcile us to God Almighty?

A. If it be sincere, it does, through Faith in Jesus Christ.

Q. Do's God allow Repentance to all Sins?

Ans. xiii. 38, 39. ---xvi. 30, 31.

A. There is No Sin but what true Repentance washes away: But there may be some Cases in which God may deny Us his Grace, so that we shall not be able truly to Repent.

Q. What Cases are they?

A. They may All be reduced to this One General; namely, a Wilful Abuse, and Resistance, of the Divine Grace: Whether it be by a long Habit of Sinning; or by frequent Acting against the Dictates of our own Consciences, and the Motions of God's Holy Spirit: To say nothing of some Sins, which are in an Eminent manner destructive of the Divine Grace, such as Pride, Covetousness, Sensuality; but especially that Sin which is expressly called in Scripture, the *Sin against the Holy Ghost*.

Prov. i. 24 &c.
xxviii. 14.
Heb. iii. 13.
15.
---vi. 6.
---xii. 17.

Prov. xvi. 5.
Jam. iv. 6.
1 Pet. v. 5.
Psalm. x. 3.
1 Cor. v. 11.
---vi. 10.
Eph. v. 5.

Q. What is meant by that *Sin*?

A. I suppose it to have been the particular Sin of the Jews heretofore, in not only obstinately refusing to receive our Blessed Lord for their Messiah, after sufficient Proofs given by Him to convince Them that He was so; but ascribing those Miracles which He wrought in proof of his Authority, to the Help of the Devil, when at the same time they either were
C abundantly

Jo. v. 44.
---ix. 16. 30.
6r.

abundantly convinced, Or, but for their own Fault, might have been, that He did Them by the Power of God. *Mat. xii. 31. Comp. Mark iii. 28. Luke xii. 10.*

Q. Do you look upon this Sin to have so wholly belonged to those Men, as not to be capable of being committed by Any Now?

A. That very Sin, which in Scripture is so called, cannot now be committed, because Christ is not now upon Earth, nor have we therefore any Occasion given us, thus to *Blaspheme* against the *Holy Ghost*. Yet some Sins there are of a like Nature, which may still be committed by Us; and which, being Committed, may prove no less dangerous to Those who are Guilty of Them, than that *Sin* did prove to the *Pharisees* heretofore.

Q. What Sins are those which you suppose to come nearest to it?

Heb. vi. 4 6r.
Ib. x. 36.

A. Apostacy from the Christian Religion, after having been convinced of the Truth, and made Partakers of the Promises of it. Next to that, an Apostacy from the Truth, and Purity of the Gospel, for the sake of some worldly Fears on the One hand, or of some present Hopes on the Other; to the Communion of a Church, which not only obstinately resists the Truth; but damns, and persecutes, all such as profess it. And, lastly, Apostacy to *Idolatry*; which seems to be the *Sin unto Death*, spoken of by *St. John*, 1 *Jo. v. 16, 21.* and for the Remission of which He gives Us but little Encouragement to Pray, *V. 16.*

Q. What then do you think of Those who Go off from the Communion of the Church of England, to That of the Church of Rome?

A. As

A. As of *Apostates*, and *Idolaters*: To whom God may, by an Extraordinary Effect of his Mercy, give Grace for Repentance, and so for Salvation; but of whom otherwise we have no Ground of Hope.

Q. Do you look upon such to be in a more dangerous Estate, than those who were from the beginning bred up in the *Roman Communion*?

A. I do; forasmuch as they have both rejected the Truth once known, and received by them; and cast off the Way, in which the Providence of God had placed them; and that, it may be, on some base grounds, to be sure without any sufficient Reason to justify their doing of it.

Q. What then do you think of those who have always been of the Communion of that Church?

A. I think them, in general, in much greater danger *Now*, than they were *before* the *Reformation*: And still those in more Danger who have lived among those of the *Reformed Church*, and so were in a better Capacity of being convinc'd of the Errors of their Way. But, most of all, do I think the Estate of those dangerous, or rather desperate, who are Learned, and know their Errors; or are Priests, and so called to instruct the People in the Purity of Christ's Religion. The Sincere, and Ignorant, who want Capacity, or want Opportunity, to know the Truth, I hope God will forgive: The Careless, the Prejudiced; but, most of all, the obstinately blind among them, I neither can acquit, nor do I think that God will forgive Them.

P A R T II.

Of the Articles of our Faith.

S E C T. V.

Of the Rule of Faith, the Holy Scriptures.
 Q. **V**hat was the Second thing which Your Godfathers, and Godmothers promised in your Name?

A. That I should Believe all the Articles of the Christian Faith.

Q. Where are those Articles to be found?

A. In the *Holy Scriptures*; and particularly in those of the *New Testament*.

Q. What mean you by the *Holy Scriptures*?

A. I mean those *Books*, which thro' the Assistance of the *Holy Spirit*, were written by *Moses*, and the *Prophets*, under the *Law*; and by the *Apostles* and *Evangelists* of *Christ*, since the publishing of the *Gospel*; to direct us in the Knowledge of God, and of the Duty which He requires of Us.

² Tim. iii. 16.

² Pet. i. 21.

Q. How do you know what Books were written by these Persons, in order to these Ends?

A. By the Constant, Universal, and Undeniable Testimony both of the *Jewish* and *Christian Church*: From the former of which, we have received the *Scriptures* of the *Old*, from the latter, those of the *New Testament*.

Q. How

Q. How do you know that these Books were written by the *Assistance* of the *Holy Spirit*?

A. 1. By the *Authors* who wrote them; who ^{2 Pet. i. 15,} were doubtless no less *inspired* in what they ^{16.} *Wrote*, than in what they *Taught*, of the *Gospel* ^{Jo. xx. 31.} *of Christ*. 2. By the Design of God in the composing of Them; which was to leave thereby a ^{Luke i. 4.} Constant, Infallible *Rule of Faith* to the Church, ^{2 Tim. iii. 15,} in all Ages of it. 3. By the Opinion which all ^{16, 17.} Christians from the time that they were publish'd, have had of Them; and the Deference which, upon that account, they have paid to Them. And, lastly, By the Subject-matter of Them, and those internal Marks of Divine Wisdom, and Piety, which are so conspicuous in all the Parts of Them.

Q. Do you look upon these Scriptures, as the Only, present, *Rule of your Faith*?

A. I do: Nor is there any Other certain Foundation, on which to build it.

Q. What think you of the *Tradition* of the Church?

A. Could I be sure that any thing, not contain'd in the *Scriptures*, came down by a certain, uninterrupted *Tradition*, from the *Apostles*, I should not except against it: Nay, I do there- ^{2 Thess. ii. 15} fore receive the *Holy Scriptures*, as the *Rule of my Faith*, because they have such a *Tradition* to warrant me so to do. But because there is no such Tradition for any thing besides, therefore neither do I build my Faith upon it: But, on the contrary, do suppose, that, by the Providence of God, the *Holy Scriptures* were purpose-ly written, to prevent those Doubts, those Forgeries, and Deceits, which his Infinite Wisdom foresaw, an *Oral Tradition* would always have been liable unto.

Q. Can the *Holy Scriptures* alone make your Faith perfect?

2 Tim. iii. 17.

A. They Can: Nor ought I to believe any thing as an Article of my Faith, which is not to be found in them, or cannot plainly be proved by Them.

Q. What do you think of the *Churches Definitions*?

A. That I ought to submit to them in whatsoever they define agreeably to the Word of God: But if in any thing they require me to believe what is *contrary* to the *Word of God*, or cannot be *Proved thereby*; I ought absolutely to reject the One, and am under no obligation to Receive the Other.

Q. But is not this to make your self wiser than the *Church*?

A. No, by no means; but only to make the Word of God, of more Authority with me than the Word of Man: Whilst I chuse rather to Regulate my Faith by what *God* has *deliver'd*, than by what *Man* *Defines*.

Q. Are the *Holy Scriptures* so Plain, and Easy to be Understood, that every One may be Able to judge for Himself what he ought to Believe?

*Psal. cxix.
105.
Jo. v. 39.*

A. In Matters of necessary Belief, they are very plain, even to the most ordinary Christian; Yet we do not deny but that every Man ought to *bear* the *Church*; and to attend to the Instructions of those who are the Pastors of it. Only we say, that neither the Church, nor its Pastors, ought to teach any thing as an Article of Faith; or require any Man's assent to it, as such, that cannot be shewn to have been either expressly deliver'd in the *Word of God*; or, by a plain and necessary Consequence, be Proved thereby.

Q. But

Q. But how shall the Unlearned be able to know what the Scriptures propose; seeing they are written in a *Language* which such Persons do not understand?

A. By Reading them in their Own *Vulgar Tongue*, into which every Church has, or ought to have them faithfully Translated, for the Benefit of Those who do not understand the Languages in which they were Composed.

Q. Do you then think that the People ought to be suffered promiscuously to Read the *Holy Scriptures*?

A. Who shall forbid Them to Read what was purposely designed by God for their Instruction? The *Scriptures* are as much the Voice of the *Apostles*, and *Evangelists*, to Us of these Times, as their Preaching was to those of the Age in which they lived. And it may, with as good Reason, be Ask'd, Whether we think the People ought to have been promiscuously Suffer'd heretofore to hear the *Apostles Preach*; as whether they ought to be Suffer'd promiscuously to Read their *Writings* Now.

Q. But amidst so many Things as the Holy Scriptures deliver, how shall the People be able to judge what is necessary to be Believed by Them?

A. Let them Believe All they meet with there, and then, to be sure, they will Believe all that is necessary. But for the sake of those who either want Ability to Read, or Capacity to judge, what is most necessary, in Point of Faith, to be known, and profess'd by Them; the Church has, from the beginning, collected it into a short Summary; which every Person, of Old, was Required both to Know, and assent to, before he was admitted into the Communion of it.

C 4

Q. What

Mat. xxii. 29.

Jo. v. 39.

Acts xvii. 2.

11.

A. 1. viii.

36, 37.

2 Tim. i. 13.

Q. What is that Summary of which you speak, and which you account to comprehend all the most Necessary Articles of our Christian Faith?

A. It is commonly called *The Apostles Creed*: not that the Apostles Themselves Composed it; (at least not in the very Form in which we now have it;) but because it seems to come the Nearest, of any, to the *Apostles Times*; and does, with the Greatest Simplicity of Expression, comprehend a short Summary of the *Apostles Doctrine*.

Q. What mean you by the Word *Creed*?

A. It is the same in *Latine*, as *Belief* in *English*: And it is so called in both, from the first words of it, *I BELIEVE*; and which in Sense, though not in Expression, Run through every Article of it.

SECT VI.

Of the Summary of our Faith, the *Apostles Creed*.

Q. **R**ehearse the Articles of your Belief.

A. I Believe in God the Father Almighty, &c.

Q. You said that those Words *I BELIEVE*, were not only the First Words of your *Creed*, but the most Material; as running, in effect, through every Branch of it. Tell me therefore, what do you mean when you say, *I Believe*?

A. To *Believe*, in the General, is to Assent to the Truth of any thing, upon the Sole Authority of the Person who delivers it: Who, if he be a Man only, the Assent which I give to what He says, produces in Me a *Humane Faith*; if, as here, He be God, then the Assent which I give to what is deliver'd by Him, is properly a *Divine Faith*.

Q. What

Q. What is the Difference, with respect to Us, between these Two?

A. It is very Great, For because a Man, though never so Wise and Careful himself, may yet not be honest, and so Impose upon Me: Or should he be never so Upright, may yet, after all his Care, be Mistaken himself, and thereby lead Me into Errour; therefore in Assenting to what such a One proposes, I can at the most give but such a *Belief* to it, as is suitable to a meer *Humane Testimony*. I may Believe what he says to be *True*, but yet so as not to exclude a *Possibility* of its being *Otherwise*. Whereas God being neither capable of being Deceived Himself, nor of Imposing upon any Other; when I give my Assent to what he has Revealed, I do it not only with a certain Assurance that what I believe is *true*, but with an absolute Security, that it cannot possibly be false.

Q. But why do you say, *I Believe*, and not *WE Believe*; as when you pray, you say, *OUR Father*, &c.?

A. Because though One Man may *Pray*, yet One Man cannot *Believe* for another. And however in Charity I may suppose every Christian to believe what is here delivered; yet since 'tis certain there are many *Infidels*, and *Hypocrites*, scatter'd up and down among the Faithful, and I cannot certainly distinguish who are indeed Believers, and who not; neither can I, with an Assurance of Faith, say, *We Believe*, because I cannot certainly tell, whether another Man does truly believe those Articles or No. Besides, that this Creed being intended to be the Form, upon the Confession whereof, Persons should be admitted to Baptism; and in that Case, every One was to make a distinct Profession

Profession of his Faith, in order thereunto; it was fitting the Creed its self should be penn'd after such a manner, as was most proper for the main End for which it was Composed.

Q. Are all the things contain'd in this Creed to be proved by *Divine Revelation*?

A. They are all plainly deliver'd to us in the *Holy Scriptures*; which being confessed by all Christians to be the *Word of God*, what is deliver'd by them, must be look'd upon as delivered to Us by *God Himself*.

Q. What are the General Parts of which this Creed does consist?

A. They are these Four: First, It shews us what is most needful to be Believ'd, and Professed by Us, concerning *God the Father*: Secondly, Concerning our *Lord Jesus Christ*: Thirdly, Concerning the *Holy Ghost*: And Fourthly, Concerning the *Church of Christ*; its Duties and Privileges here, and the Blessings and Glory which God has prepared for it hereafter.

Q. Do you think it necessary not only to Believe all these things, but also, upon Occasion, to Profess the Belief of them?

A. I do think it necessary, whenever our Duty to God; or the Edification of our Neighbour; or the Honour of our Religion, shall Require it of Any of Us. *Mat. x. 32. Whosoever shall Confess me before Men, him will I Confess also before my Father which is in Heaven. But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven. Rom. x. 9. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God hath Raised him from the Dead, thou shalt be saved. For with the Heart Man believeth unto Righteousness; and with the Mouth confession is made unto Salvation. See 1 Pet. iii. 15.*

SECT.

S E C T. VII.

Q. **W**HAT is the first Article of your Creed?

A. I Believe in God the Father Almighty, Maker of Heaven and Earth.

Q. What is God?

A. He is an (a) Eternal, (b) Infinite, (c) Incomprehensible (d) Spirit; (e) Immortal, Invisible; most Perfect himself, and the Giver of all Perfection, to all Other things.

(a) 1 Kin. viii. 27. (d) Job xi. 7. (e) 1 Tim. vi. 15, 16. Jer. xxxii. 27. Mat. xix. 26. Jer. xxiii. 23. Psal. cxxxix. 7.

Of God the Father, and what we are to Believe concerning Him.

Q. How do you profess to believe in God?

A. I do firmly Believe that there is such a Being as God, Heb. xi. 6. and that there is but One such Being; so that besides Him there neither is, nor can be, any Other. 1 Cor. viii. 4, 6. We know that there is none Other God but One: —To us there is but One God the Father. Isa. xlv. 5, 6. I am the Lord, and there is none else; there is no God besides Me: I am the Lord, and there is None else.

Deut. vi. 4.
Mark xii. 19.
Jo. xvii. 3.
Eph. iv. 6.

Q. Upon what Account do you give to God the Title of FATHER?

A. Upon several Accounts, but chiefly on these Two: First, with Respect to our Lord Jesus Christ, whom, in the next Article, I profess to be his Son: And, secondly, as he may also be accounted our Father, 2 Cor. i. 3. Blessed be God, even the Father of our Lord Jesus Christ. See Job. x. 25, 29, &c.

Q. How do you believe God to be Our Father?

A. By Right of Creation; so he is the Father of all Mankind: 1 Cor. viii. 6. To Us, there is but

Rom. viii. 15.
Jam. i. 18.
1 Jo. iii. 1.

but One God the Father, of Whom are all things.
* By Right of Adoption; so he is the Father of Us Christians in particular. Eph. i. 3, 5. *Blessed be the God, and Father of our Lord Jesus Christ — Who hath predestinated Us unto the Adoption of Children, by Jesus Christ, to Himself.* Comp. Eph. iv. 6.

Q. What do you mean by the Attribute of **ALMIGHTY**?

Psal. xciii.
xcvii. xcix.

Gen. xviii. 14.
Psal. cxxxv. 6.

A. I mean Two things: (1st) That God has a Right of absolute Power, and Dominion, over all the World. Dan. iv. 34. *His Dominion is an Everlasting Dominion, and His Kingdom is from Generation to Generation.* And (2^{dly}) That He has an Infinite Power of Action; so that He can do all things, and with Him nothing is impossible. Mat. xix. 26.

Hab. i. 13.
Tit. i. 2.

Q. Can God then Do All things?

A. He can do All things that are not either simply Impossible to be done, as implying a Contradiction: Or else contrary to his Goodness, and Perfection, to Do; as to Sin; to be Ignorant; and the like.

Q. By what Act, especially, has God manifested Himself to be Almighty?

A. By making the Heaven, and the Earth.

Q. What do you understand by that Expression, the Heaven, and the Earth?

Gen. i. 1.
Acts iv. 24.
xiv. 15.
Col. i. 16.

A. I comprehend under it All things, that ever were made; Visible and Invisible; as being all Made, and Created, by God.

Q. How did God Make All these?

A. After Two different Manners. Some He produced by an immediate Creation: Thus were the Angels form'd, and the Spirits of Men; And thus was that first Matter produced, of which Moses speaks, Gen. i. 1. That in the Beginning

Beginning God Created the Heaven, and the Earth. To the Other parts of the Creation he gave Being, by forming them out of an Antecedent Matter: So he made this Visible World, as we Read, *Gen. i.*

Q. By Whom did God make the World?

A. By his Son; sometimes call'd The Word: *Job. i. 3. All things were made by Him, and without Him was not any thing made that was made.* And again, *Verse 10. The World was made by Him.*

Q. Was this Son, the same JESUS, who afterwards came into the World, to publish the Gospel, and Die for Us?

A. So the Scriptures expressly tell us: *Heb. i. 1, 2. God, who at sundry Times, and in divers Manners, spake in Time past unto the Fathers by the Prophets, Hath in these last Days spoken unto Us by his Son; by whom also he made the Worlds.* And *St. Paul, speaking of him, in Whom we have Redemption through his Blood, even the Forgiveness of Sins; Col. i. 14. tells us, Ver. 16. That by Him were All things Created, that are in Heaven, and that are in Earth, Visible and Invisible; whether they be Thrones, or Dominions, or Principalities, or Powers, all things were Created by him, and for him; and He is before all things, and by him all things Consist.*

Q. Is there any thing more comprehended in this Article, with relation to God the Father?

A. This only; That as God, at the Beginning, thus Created All things; so having Created them, he has ever since continued to Support and Preserve them. *Heb. i. 3.* And that so particularly, that there is not the least thing in the World, to which his Providence does
not

*Neh. ix. 6:
Job. ii. 10.
Psal. xxvi. 6*

not extend it self. *Mat. vi. 26, 28, 29, 30. X. 29, 30.*

Q. How do you profess to *Believe* all this of God?

A. Because though some part of it might have been discover'd by *Natural Reason*, and accordingly was found out by the *Wiser Heathens*; yet the full, and perfect Knowledge of all this, is due to *Revelation*: And by the Accounts we have of these things in the *Holy Scriptures*, we both more clearly Understand Them, and are more firmly perswaded of the Truth of Them.

*Of Jesus Christ,
His Mission,
and Office.*

S E C T. VIII.

Q. WHAT does the *Second Part* of your *Creed* contain?

Jo. xiv. 1.

1 Joh. iii. 23.

A. It contains a short Summary of all Such things as are Necessary to be known, and believed by Us, concerning our *Lord* and *Saviour JESUS CHRIST*.

Q. How is He here described to Us?

A. By his *Person*; his *Office*; his *Relation to God*, and to *Us*.

And in *Jesus Christ*, his only *Son*, our *Lord*.

Q. How is his *Person* set out, in this *Article*, to Us?

A. By the *Name* which he went by whilst He was upon *Earth*; *JESUS*.

Q. How came our *Saviour* to be called by that *Name*?

A. He was so called by the express Command of *God*, deliver'd by an *Angel*; first to the *Blessed Virgin*, *Luk. i. 31.* and then to *Joseph. Mat. i. 21.*

Q. Is

Q. Is there any particular Significancy in that Name, that should move God, in such an Extraordinary manner, to give it to Him?

A. There is: For it denotes a *Saviour*; and was given by God to our Blessed Lord to shew, that He was to be the *Saviour* of the *World*; and that No other was to be so: *Mat. i. 21.* *Thou shalt call his Name Jesus, for He shall Save his People from their Sins.* *Acts iv. 12.* *Neither is there Salvation in any Other; for there is none other Name under Heaven given among Men, whereby we must be Saved.* Luke ii. 28.
Acts xiii. 23.
1 Tim. i. 15.

Q. How was this Jesus to Save the World?

A. By delivering Us both from the *Power*, and from the *Punishment* of our *Sins*; and by putting us in a way of attaining unto Everlasting Salvation. *Acts v. 30, 31.* *Tit. ii. 11, &c.* *Rom. vi. 4, 5, &c.*

Q. What is the Title given to our Blessed Lord, with respect to his Office.

A. He is called *CHRIST*; which is the same in Greek, that *MESSIAS* is in Hebrew, or Syriac: And is as much as to say, the *Anointed*. *Joh. i. 41.* *We have found the Messias, which is being interpreted, || the Christ.* *Joh. iv. 25.* *I know that Messias cometh, which is called Christ.* Jo. vii. 41, 42.
ix. 22. x. 24.
xi. 27.
Acts ix. 23.
|| In the Margin, the Anointed.

Q. Why had our Saviour this Title given to Him?

A. To shew, that as by the Ceremony of *Anointing* heretofore, God consecrated Those whom he called to some certain *Offices*; so was this Jesus to be separated, though not by a *Visible Unction*, yet by the *Invisible Power*, and *Grace* of the *Holy Spirit*, for all those *Offices*, to which Men were *Anointed*, by God's Command, under the *Law*. *Acts x. 38.* *God Anointed Jesus of Nazareth, with the Holy Ghost, and with Power.* Luke iv. 18.
Acts iv. 27.
Heb. i. 9.

Q. What

Q. What were those Offices, to which Men were consecrated, by the Ceremony of Anointing, under the Law?

2 Kings xix.

25, 26.

Exod. xl. 13,

15,

1 Sam. xv. 1.

A. They were chiefly Three; to the Office of a Prophet, a Priest, and a King.

Q. Was our Saviour to be consecrated to All These?

A. He was; and that by express Prophecies, before his Coming into the World. See *Psal.* xlv. cx. *Deut.* xvii. 15, 18, &c. *Isa.* ix. 6. lxi. 1.

Q. How did God Anoint him to these Offices?

Isa. lxi. 1.

comp. *Luk.* iv.

21, 22.

A. The Holy Ghost came upon him; and God, by a Voice from Heaven, declared him to be his Son, and commanded all the World to Hear him: *Mat.* iii. 16, 17. And he Received the Spirit without Measure, for the Discharge of all of Them. *John* iii. 34.

Q. You say, that God before Prophecy'd of such a Christ: Did the Jews know that He had done so?

Acts xiii. 27.

A. Yes, They did: And at that very time that Christ came into the World, they Generally expected the coming of Him. *Mat.* xi. 2. *Job.* iv. 25. vii. 31. *Luke* iii. 15.

Q. How then came it to pass, that They did not more readily Receive Him?

A. Because they had flatter'd themselves with the Expectation of a temporal Prince; who should deliver them from their Enemies, and Restore again the Kingdom unto Israel: *Luk.* xxiv. 21. *Acts* i. 6. And therefore they could not bear the disappointment of Receiving such a Messiah, as our Saviour professed himself to be. *Jo.* v. 44. *Acts* xiii. 27.

Q. What Security have we, that this was indeed the Messiah, of whom Moses, and the Prophets Spake?

A. The

A. The Greatest that can be Imagin'd.
 (a) He came at the exact *Time* that the *Messiah* was to Come. (a) *Gen.* xlix. 10. *Malach.* iii. 1. *Dan.* ix. 25, 26. (b) He descended of the *Tribe* out of which the *Messiah* was to proceed. (b) *Mat.* xiii. 35. *Mat.* xxii. 42. *Heb.* vii. 14. *Gen.* xlix. 9, 10. *Isa.* xi. 1, 10. comp. *Mat.* i. *Luk.* iii. (c) He was born at the *Place* where the *Messiah* was to be born. *Micb.* v. 2. *Mat.* ii. 1. (c) *Joh.* vii. 41, 42. *Luk.* ii. 4, 11. He was *conceived* of a *Virgin*, as the *Messiah* was to be conceived. *Isa.* vii. 14. *Mat.* i. 25. *Luk.* i. 27. 34. Besides all which, he had such *Extraordinary Witness* born to him, as is not to be *Gain-said*, † God raised up a *Singular Fore-runner* to prepare the *Way* for him. Being come into the *World*, He *Own'd* him, by a *Voice* from *Heaven* to be his *Son*: *Mat.* iii. 17. † *Isa.* xl. 3. *Mal.* iv. 5. *Luke.* i. 17. *Mat.* iii. 3. *Mark.* i. 2, 3. * He himself wrought such *Miracles*, as no One ever did: *Joh.* vii. 31. || He *empower'd* his *Disciples* to work the *Same Miracles* in his *Name*, and for the *Confirmation* of his *Authority*. *Mat.* x. 7, 8. *Mark.* xvi. 17, 18. Being put to *Death* at the *Instigation* of the *Jews*, He was by God *Raised again* the *Third Day* from the *Dead*; and, in the presence of his *Disciples*, visibly taken up into *Heaven*, where he now sitteth at the *Right-hand* of God. *Acts.* i. 3, 9. • *Mat.* xi. 5. *Joh.* iii. 2. • *xxi.* 25. *Acts.* ii. 23. || *Jo.* xiv. 12, See below, Sect. xii.

Q. You said that *Jesus* was called *Christ*, because he was to be *Consecrated* by the *Holy Ghost* to the several *Offices*, to which Men were *Anointed* under the *Law*: Tell me therefore, How does it appear that this *Christ* was a *Prophet*?

A. It is manifest that He exercised all the *Parts* of the *Prophetick Office*. He foretold things to Come. *Jo.* ii. 19. *Mat.* xvii. 22, 23. xxiv. 2, &c. * He declared *God's Will* to the *World*: And he commission'd his *Disciples*, to *Go* and

D

Publish

Publish the same Doctrine of Salvation to all Mankind. Mat. xxviii. 19, 20. Mar. xvi. 15.

Q. How do you believe *Christ* to have been a *Priest*, seeing He was not descended of a *Priestly Tribe*, or *Family*. *Heb. vii. 14.*

A. As the Scriptures teach me to believe: I believe him to have been a *Priest* not according to the *Legal Institution*; but of another, and more ancient Kind: *After the Order of Melchisedeck. Psal. cx. 4. Heb. v. 10. vi. 20. vii. 14, &c.*

Q. What is the *Order* of which you speak?

A. It is evident that when God chose the *Tribe of Levi*, and the *Family of Aaron*, to minister unto him under the *Law*, He took them instead of the *First-born* of Every *Tribe*, and *Family*, who, by virtue of their *Birth-Right*, had the *Priesthood* belonging to them, *Exod. xix. 22. xxiv. 5.* Now *Melchisedeck* living before this was done, was a *Priest* by that ancient *Right*, and not according to the *Law*. But then besides this, He was a *King* too; and so the *High-Priest* over his People. *Gen. xiv. 18.* Now such a *Priest*, and *Prince* together, was *Christ* over his *Church. Heb. vii. 1, 2.* Again: Of *Melchisedeck* we know not either who went before him, or who succeeded Him in these *Offices*. So that his *Priesthood*, as to us, was a *solitary Priesthood*, in which as He succeeded None, so neither does it appear that any succeeded Him. And such also is the *Priesthood* of *Christ*: There was never any such *High-Priest* before Him, nor shall there ever Rise up Any like him. *Heb. vii. 3, 6. — 23, 24.*

Q. Wherein did He exercise this Office?

Eph. v. 2.

A. In all the Parts of the *Priestly Function*: He offer'd up himself a *Sacrifice* for our *Sins. Heb. vii. 27. ix. 12, 26, 28. x. 10.* Having done

done this, He Ascended into Heaven, *there to Appear in the Presence of God for Us*, Heb. ix. 12, 24. And he *Blesseth Us*, not only by delivering Us hereby from the Punishment of Our Sins, but by Sanctifying our Souls; and so freeing Us, in great Measure, even from the Present Power of Them. Heb. ix. 14. x. 10, 14, 16, 17.

Q. How does it appear that Our Lord was not only a *Prophet*, and a *Priest*, but a *King* also?

A. The Scripture expressly calls him so: Jo. xii. 15. xviii. 37. and that Authority which He has all along exercised over his Church, proves him to have been so.

Q. What is that Authority?

A. While he was yet upon Earth, He gave Laws unto his Church, for the Regulation of the Lives and Actions of Those who should become Members of it. Mat. vii. 24, 26. These Laws he establish'd with the Royal Sanction of Rewards and Punishments: Mat. vii. 19, 21. He settled a Ministry, for the Conduct of his Church under Him: Jo. xx. 21, 22, 23. He Rules in the Hearts of the Faithful, by his Spirit. He has already begun to subdue our Enemies, *Sin*, the *Devil*, and *Death*: And he will hereafter utterly destroy them. 1 Cor. xv. 24, 25, 26. He now sits, in full Power, at the Right-hand of God, Interceding for Us: And, at the End of the World, he will descend from thence with Glory, to Judge Mankind, and so put in execution his Promises, and Threatnings; by Infinitely Rewarding those who shall be found to have Observed his Laws; and exceedingly Punishing those who shall have broken them: Mat. xxv. 31, &c.

Isa. ix. 6, 7.
Luk. i. 32, 33.
--comp. Dan.
vii. 14.
Mich. iv. 7.
Mat. xxi. 5.
Rev. xix. 13.
16.

Of his Di-
vine Nature,
and his Au-
thority over
us, as our
Mediator.

S E C T. IX.

Q. WHAT is that Relation which Christ is here said to have to God?

A. He is His Only Son.

Q. In what Respect do you believe Christ to be the Son of God?

A. He is called so in the Holy Scriptures upon several Accounts: * As he was *Conceived* by the *Holy Ghost* of the *Virgin Mary*: *Luk. i. 35.* * As He was *anointed* by the same *Blessed Spirit* to the *Office* of the *Messiah*: *Jo. x. 34, 36. Acts ix. 20.* * As he was *Begotten* again of *God* when he *Raised Him* from the *Dead*: *Acts xiii. 33. Rom. i. 4.* And, lastly, * as being *Raised* from the *Dead*, He was made by *God* the *Father* of *All things*. *Heb. i. 2, 5.*

Q. In which of these Respects do you here profess to believe, that *Jesus Christ* is the *ONLY* Son of God?

A. Precisely speaking, in none of them all; though yet I acknowledge the most of them to be so proper to Him, as not to be capable of being applied to any Other. But when I here profess Christ to be *God's ONLY Son*, I do it upon a much higher, and more excellent Foundation; namely, upon the Account of his *Eternal Generation*, and that *Communication* which *God the Father* thereby made of the *Divine Nature* to Him.

Q. Do you then look upon Christ to have been made by *God* *Partaker* of the *Divine Nature*; and so, to have been from all *Eternity*, *God*, together with Him?

A. If I believe the Scriptures to give a true Account of the Nature of Christ, so I must believe:

lieve: For I find the same Evidences in them of the *Godhead of Christ*, that I do of that of the *Father*.

Q. What be those Evidences?

A. First, they give the *Name of God* to him; *Psalm* xlv. 6, 7. *Isaiah* vii. 14. *Acts* ix. 6. *Jo.* i. 1. xx. 28. *Rom.* ix. 5. *1 Tim.* iii. 16. *Phil.* ii. 6. *1 Jo.* v. 20.

Secondly, they ascribe the most proper, and incommunicable *Attributes of God* to Him. Such as *Omnipotence*; *Jo.* v. 17, 18. *Rev.* i. 8. xi. 17. *Omniscience*: *Jo.* xvi. 30. xxi. 17. *Luk.* vi. 8. comp. *Jo.* ii. 24, 25. *Rev.* ii. 23. *Immensity*: *Mat.* xviii. 20. xxviii. 20. *Jo.* iii. 13. *Immutability*: *Heb.* i. 11, 12. xiii. 8. and even *Eternity* it self: *Rev.* i. 8, 17. xxii. 13. *Prov.* viii. 22. *Mich.* v. 2. *Isa.* ix. 6, 7.

To him, Thirdly, they ascribe such *Works*, as can belong to None that is not *God*. The *Creation of the World*: *Jo.* i. 3. 10. *Col.* i. 16. *Heb.* i. 2, 10. The *Preservation of it*: *Heb.* i. 3. *Miracles*: *Jo.* v. 21, 36. vi. 40. The *Mission of the Holy Ghost*: *Jo.* xv. 26. xvi. 7, 14. And, in short, all the *Works of Grace*, and *Regeneration*: *Jo.* v. 21. x. 16. xiii. 18. *Acts* xvii. 31. xx. 28. *Eph.* v. 1, 6, &c.

Add to this, Fourthly, that he is there shew'd to be *Honoured* as *God*: *Jo.* v. 23. *Heb.* i. 6. *Prayer* is made to him. *Act.* vii. 59. *1 Cor.* i. 2. *Faith*, and *Hope* are directed to be put in Him: *Jo.* xiv. 1. *Psal.* ii. 12. *Praises* and *Thanksgivings* are given to him: *Glory* and *Honour* are rendred to him. *Rev.* v. 13. compare iv. 11.

And no wonder; since, Lastly, the *Nature of God* is therein also expressly ascribed to him: *Heb.* i. 3. *Phil.* ii. 6. *Col.* ii. 9. comp. *Col.* i. 15. 19.

Q. But if Christ, therefore, be God, as well as the Father, how can He be called the Son of God?

A. Because he Received his Divine Nature from the Father; who is the Beginning, and Root, of the Divinity; and has communicated his Own Essence to Christ: Who, therefore, though he has the same Nature, and so, in that, is Equal with the Father; yet is he in Order after him; as being God of God.

Q. How does it appear that Christ Received his Divine Nature from the Father?

A. It can only be known by that Revelation which God has made of it in the Holy Scriptures. Where he is, for this Reason, said to be the Brightness of his Glory, and the express Image of his Person, Heb. i. 3. The Image of the invisible God: Col. i. 15. 2 Cor. iv. 4. to be from God: Jo. vii. 29. to have Life from the Father: Jo. v. 26. and the like. And upon this Account it is, that our Saviour himself says, that the Father is greater than he: Jo. xiv. 28. That he can do Nothing of Himself, but what he seeth the Father do: Jo. v. 18, 19. Or if this be not yet plain enough; they tell us farther, in express terms, that he is the Begotten, and the Only begotten, Son of the Father, Jo. i. 14, 18. iii. 16, 18. i Jo. iv. 9. v. 1.

Q. But will not this make the Holy Ghost, as much God's Son, as Christ? And how then is Christ his Only Son?

A. In Matters of this kind, which are so far above our Capacities, and of which we know Nothing, but what God has been pleased to Reveal to Us, we must speak, as God, in his Word, has taught us to speak. Now the Scriptures no where call the Holy Ghost, the Son of God;

God; nor God, the Father of the Holy Ghost: And therefore though we know not what the precise Difference is, yet because the proper Act of a Father is to beget; we say that Christ Received his Divine Nature from God by Generation; but of the Holy Ghost we say, as the Scriptures do, that He Proceedeth from the Father: Jo. xv. 26. and is the Spirit not of the Father only, but of the Son also: Gal. iv. 6. Rom. viii. 9. Phil. i. 19. 1 Pet. i. 11.

Jo. i. 14.
—iii. 16.

Act. xiii. 33.
comp. Heb. i.
5, 6. v. 5.

Q. What is the last Respect in which our Saviour is here Represented to Us?

A. His Relation to Us: OUR LORD. Eph. iv. 5. 1 Cor. viii. 6. xii. 3.

Q. How is Christ OUR Lord?

A. As he is God, together with the Father; and as by Him God Created the World; so has he the same Original Right of Dominion with him, and is Lord of All his Creatures.

Act. x. 26.
Rom. x. 12,
13.

Q. Is there not some Other ground for this Title, and which Restrains it in a particular Manner to Mankind?

A. Yes, there is: Inasmuch as by his Coming into the World, and Dying for Us, he Redeemed Us from Death, and so became OUR Lord, by virtue of that Purchase which He thereby made of Us.

Act. ii. 36.
Rom. xiv. 7,
8, 9.
1 Cor. ii. 8.
Phil. ii. 8, 9,
10, 11.

Q. When did Christ begin, in this Respect, to be OUR Lord?

A. He entred, in part, upon this Authority before his Death, though not without Regard to his dying for Us: As is evident from his publishing his Gospel; abrogating the Law; and setting out the Conditions of Life and Death to Mankind. Hence, before his Death, he asserted to himself the Power to forgive Sins: Mat. ix. 2, 6. * But the full exercise

Jo. xiii. 3.

* Rom. xiv. 9.
Phil. ii. 8,
9, &c.

cise

cise of his Dominion, he entred not upon till after his Resurrection; when, as himself declared to his Apostles, *Mat. xxviii. 18. All Power in Heaven and Earth was given unto Him.* See *Eph. i. 20, 21.*

Q. How long will Christ continue, in this Respect, to be *Our Lord*?

A. Christ will continue to be *Our Lord* for Ever; and of his *Kingdom there shall be no End*: *Luk. i. 32, 33.* But then as the Subject Matter of a great part of that Authority which he now exercises over his Church, is proper only to the present State of it, and will determine at the Day of Judgment; so will all the farther exercise of such Authority cease together with it. Christ, as Mediator, *must Reign, till he has put all his Enemies under his Feet*; till Sin, Death, the Devil, and all Wicked Men, shall be destroyed; and all his Faithful Servants, be delivered from the Power of them. *Psal. cx. i. 1 Cor. xv. 25.* But that being done, Christ will deliver up this Authority, to God, even the Father: *1 Cor. xv. 24.* Nevertheless, still, as God-Man, he will continue to Reign with, and over, his Saints, to all Eternity, in Heaven: And so make good what *Daniel* foretold concerning him, *Dan. vii. 14. That his Dominion is an Everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed.*

Of his Conception, and Birth of the Virgin Mary.

S E C T. X.

Q. WHAT does your Creed teach you farther to Believe concerning our Lord *Jesus Christ*; in the following Articles which Relate to Him?

A. All such Matters as are necessary to be Known.

Known, and Believed by Us, with Relation to the great Work of our *Redemption*, which was accomplish'd by Him.

Q. By what means did Christ accomplish the *Redemption* of Mankind?

A. By giving up Himself to the Death upon the Cross for Us. 1 *Pet.* i. 18, 19.

Q. How could Christ, whom you believe to be God, die?

A. He took upon him our Nature, He became Man, like unto one of Us; and being found in fashion as a Man, he yielded up himself to Death, even the Death of the Cross for Us: *Phil.* ii. 7, 8. *Act.* xx. 28.

Q. After what manner was Christ made Man?

A. Not by the *Conversion* of his *Divine Nature* into the *Humane*; nor by any *Confounding* of the *Two Natures* together: But by *Uniting* our *Humane Nature* to His *Divine*; after a Singular manner, and such as cannot be perfectly Express'd by Us. *Jo. i. 14.*
Heb. ii. 14.

Q. Were then *Two distinct Natures*, the *Divine* and *Humane*, *United* together in *Christ*?

A. Yes, there were: And that in such wise as to make the same *Jesus Christ*, by the distinction of the *Two Natures*, in the *Unity* of the same *Person*; become truly, and really, at Once, both *God* and *Man*.

Q. How was Christ made Man?

A. He was *Conceived* by the *Holy Ghost*, and *Born* of the *Virgin Mary*.

Q. How could Christ be conceived by the *Holy Ghost*?

A. Not by the *Communication* of any Part of his *Own Substance* to Him; but as that *Blessed Spirit* set Nature on Work, and took away the *Mat. i. 18, 20.*
Luk. i. 35.

the need of any Human Concurrence to his Production: And as, having thus prepared a Body for him, of the Substance of the *Virgin*; he breathed into it a most Perfect, Reasonable, Soul,

Q. Wherefore was it needful for the *Holy Ghost* to do this?

A. Both for the Honour, and Purity of our Blessed Saviour: † That so he might come into the World free from all tincture of Sin: * And also, that by the extraordinariness of His Birth, He might fulfil the Prophecies, which God had before deliver'd concerning it.

Q. How was Christ born of the *Virgin Mary*?

A. The Substance of his Body was derived from that of the Blessed *Virgin*: He grew in her Womb; and at the full time of her Delivery she brought him into the World: And upon all these Accounts, she was as much his Mother, as any Other Woman is Mother of the Child that is born by Her.

Q. Had our Saviour then a Real Body, like unto One of Us?

A. He had both a Real Humane Body, *Luke xxiv. 39. 1 Jo. iv. 2, 3.* and a Rational Soul; *Mat. xxvi. 37, 38, 39. Luke xxiii. 46.* And was in all things like unto Us, only without Sin. *Heb. ii. 17. iv. 15.*

Q. Why do you make mention of the Person of whom *Christ* was born?

A. To shew that He was the true Seed of *Abraham* and *David*, of whom the *Prophets* spake: *Gen. xxii. 18. 2 Sam. vii. 12, 13, 14. Psal. lxxxix. 36, 37. Jerem. xxiii. 5, 6. Mich. v. 2.* For from *Abraham*, by *David*, did our Blessed Saviour descend. *Mat. i. 1. Rom. i. 3.*

Q. Wherefore

† 2 Cor. v. 21.

Heb. vii. 26.

1 Pet. i. 19.

* Mat. i. 23.

Isa. vii. 14.

Luk. i. 27.

Gal. iv. 4.

Luk. ii. 5, 6, 7.

xi. 27.

1 Tim. ii. 5.

1 Cor. xv. 21.

Q. Wherefore do you give the Title of *Virgin*, to the Mother of our Lord?

A. To testify our Belief, that in the Production of our Saviour she had no knowledge of any Man, but was at once a Mother, and a Virgin: Not to determine any thing of her Condition afterwards; though we piously suppose, and it has been Generally Received, that she still continued, as she then was, a Virgin.

Isa. vii. 14.
Mat. i. 25.
Luke i. 34, 35.

Q. Should not this Relation of the Blessed *Virgin* to our Saviour, oblige Us to pay a more than Ordinary Respect to her?

A. No doubt it should: And therefore it will become us always to mention her with Honour; to imitate her Vertues; and to give thanks to God, for that extraordinary Favour which he was pleased, to bestow upon her, that she should be the *Mother* of our Lord. Luke i. 48.

Q. What think you of that *Worship*, which, upon this Account, is paid to Her, in the *Church* of *Rome*?

A. As of the grossest *Idolatry* that, it may be, was ever committed in the World: Such as no Good Christian can think of without horror; nor any One partake of, without the hazard of his Salvation.

Q. What is that *Worship*, of which you speak such hard Things?

A. It is the most proper *Worship* of God.
*They pray to her in all their *Religious Service*:
*They put their trust in her: they Rely upon her for *Grace, and *Salvation: *They consecrate particular *Offices* of *Devotion* to her: *They erect *Religious Societies* to her Honour: *They depend more on her *Mercies*, than *Christ's*; and *Recur much oftner to her, than to him, for *Pardon*, and *Forgiveness*.

SECT.

Of his Death,
and Burial;
Of his Descent
into Hell.

S E C T. XI.

Q. YOU said, that the End of Christ's being Born of the Virgin *Mary*, was, That he might thereby be in a Capacity of *Dying* for Us: Tell me, therefore, how did Christ do this?

A. He Suffered under *Pontius Pilate*; was Crucified, Dead, and Buried.

Q. Who was *Pontius Pilate*?

Mat. xxvii.
1, 2.
Luk. iii. 1.

A. He was Governour of *Judea*, under *Tiberius* the Roman Emperon, at the time of Christ's Death; and condemn'd our Saviour to be Crucified.

Q. Why do you take notice of the Person under Whom Christ Suffered?

A. For several Reasons. 1. To fix the time of his Suffering, which had been particularly foretold by the Prophet *Daniel*, 490 Years before it came to pass. 2. To shew that at that time the Sceptre was departed from *Judah*, and so the time of *Jacob's* Prophecy, concerning the Coming of the *Messiah*, accomplish'd. And, 3. To account for the Manner of Christ's Death, which was also extraordinary, and foretold by the Prophets: Crucifixion being not a Jewish, but a Roman, kind of Punishment.

Q. How came *Pontius Pilate* to condemn our Saviour to this Death?

A. He did it to satisfy the Importunity of the *Jews*, after having plainly declared, that he was not worthy to die. Mat. xxvii. 23, 24. Luk. xxiii. 14, 15.

Q. What do you observe from this?

Isa. liii. 5, 6.

Rom. iv. 25.

1 Cor. xv. 3.

Neb. vii. 26.

-ix. 28. -x. 1c.

1 Pet. ii. 21,

21, 24.

A. The same which the Providence of God evidently design'd to declare by it; viz. That Christ suffered for Our Sins, not for any Evil that Himself had done.

Q. Did

Q. Did Christ suffer any thing before his Crucifixion; that you say, first, he Suffered; and then that he was Crucified?

A. Yes, very much: He (a) was Betray'd by One of his Own Apostles; (b) was Deny'd by Another; * was Forsaken by them All. || He was Accused as a Rebel, and False-Prophet by the Jews; † was Evil-intreated by the Souldiers; Hurried from the Chief Priests to Pilate; thence to Herod; from him back to Pilate again. He was Blind-folded, Buffeted, Scourged, Crown'd with Thorns, Spit upon: He carry'd his own Cross through the City: And besides all this, underwent that Inward Grief and Anguish of Mind in the Garden, which much surpass'd all that he endured upon Mount Calvary.

(a) (b) Mat. xxvi. 2, 24.
45, 69, &c.
Luk. xxii. 22, 48, 57.
1 Cor. xi. 23.
* Mat. xxvi. 56.
Mat. xiv. 50.
|| Luk. xxiii. 2, 5.
Jo. xix. 12.
† Mat. xxvi. xxvii.
Luk. xxii. xxiii.
Jo. xviii. xix.

Mat. xxvi. 37, 38. Mar. xiv. 33, 34.

Q. Wherefore was Christ Crucified?

A. To fulfil both the Types, and Prophecies, concerning his Death. Gen. xxii. 6. Numb. xxi. 9. comp. Jo. iii. 14. Psal. xxii. 17. Zach. xii. 10. And, in the next Place, to deliver Us from the Curse of the Law, by Making himself a Curse for Us. Gal. iii. 13.

Q. How did Christ suffer all this?

A. Only in his * Humane Nature: His Body endured all the Inflictions of the Jews, and Souldiers, without: His Soul was the Seat of all his Fears, and Horrors, and Pains, which he felt within. The † Divine Nature only gave worth and value to what the Humane bare. The same Person was God, and Man, who underwent all this: But the Man only Suffered; the Divine Nature neither did, nor could Suffer any thing.

* 1 Pet. iii. 18.
† iv. 1.
† Act. xix. 28.
1 Cor. ii. 8.

Q. Wherefore to his being Crucified, do you add, that he Died?

A. Because

Luk. xxiii.

46.

Mar. xv. 37.

44.

Acts ii. 13.

--v. 30, &c.

A. Because though Crucifixion was a Capital Punishment, and extended unto Death, yet it was not necessarily, in its self, Mortal. So that Christ might have been *Crucified*, and yet for all that, not have *Died*.

Q. Was it necessary to our Redemption, that *Christ* should *Die*?

A. It was: For *the Wages of Sin is Death*: Rom. vi. 23. and without shedding of Blood there could be no Remission: *Heb.* ix. 22. And therefore we could not have been deliver'd from Death, on any other Terms, than by Christ's dying in our stead. Whereas by dying, He has made a full Satisfaction for our Sins; has taken away the Sting of Death; And conquer'd him who had the Power of Death, that is, the Devil. *Heb.* ii. 14. ix. 16. *Rom.* v. 6, 8. *1 Cor.* xv. 55, 57.

Isa. liii. 10.

1 Pet. i. 18, 19.

Rom. v. 10.

--viii. 32.

Col. i. 21, 22.

Q. How was Christ's Body disposed of, after he was Dead?

A. It was decently, and honourably *Buried*, by *Joseph of Arimathea*, and *Nicodemus*, principal Men among the Jews; and that according to the Prophecies of God to that purpose. *Mat.* xxvii. 60. *Mar.* xv. 46. *Jo.* xix. 38, &c. comp. *Psal.* xvi. 9. *Isa.* liii. 9.

Q. What became of his Soul, while his Body lay in the *Grave*?

(a) (b) Gen.

xxxvii. 35.

--xlii. 38.

1 Sam. ii. 6.

(b) *Psal.* xvi.

10. --xlix. 15.

(c) *Psal.* lix. 17*Mat.* v. 22,

29, 30.

--x. 28. --xxiii.

23.

Luke xii.

5. &c.

1 Pet. ii. 4;

A. He therein Descended into Hell. *Psal.* xvi. 10. *Acts* ii. 31.

Q. What does the Word *Hell* signify?

A. It is diversly Used in the Holy Scriptures. Sometimes it signifies the (a) *Grave*: (b) Sometimes the *State* of the *Dead*: And sometimes (especially in the *New Testament*) it denotes the (c) *Place* of the *Damned*, wherein they are to be tormented for Ever and Ever.

Q. In

Q. In which of these Significations do you here understand it?

A. In the *first* it cannot be taken: For of the *Burial* of *Christ's Body* there was mention before; and a *Soul* cannot Go into the *Grave*. Neither can it be taken in the *last*; for *Christ* finished all his *Sufferings* on the *Cross*: *Jo. xix. 30.* and had nothing to undergo in the *Place* of *Torments*.

Q. But might not *Christ* descend thither, to triumph over the *Devil* in his *Own Place*? Or to deliver from thence, all such as should there Believe in *Him*?

A. Something of this, I confess, has been suggested; but without any sufficient Arguments, or Authority, from the *Holy Scriptures*, to support it.

Q. What then do you take to be the true Meaning of this *Article*?

A. It is evident that it must refer to the Place whither *Christ's Soul* went in its *State* of *Separation*: *Acts ii. 31.* Now what that Place was, seems clearly pointed out to us in the *Holy Scriptures*. For, First, Our Blessed Saviour promised the *Penitent Thief*, but a little before his *Death*, that *That Day* he should be with him in *Paradise*: *Luk. xxiii. 43.* And, Secondly, As he was *Expiring*, he gave up the *Ghost*, with these Words, *Father, into thy Hands I Commend my Spirit.* *Luke xxiii. 46.* *Christ* therefore having now finish'd his *Passion*, expired upon the *Cross*. His *Body* was laid in the *Sepulchre*; his *Spirit* returned unto *God* that gave *Eccles. xii. 7.* it; and together with the *Soul* of the *Penitent Thief*, was carried by the *Holy Angels* into *Paradise*, where the *Souls* of the *Righteous* rest till the *Day* of the *Resurrection*. And from thence

thence it return'd on the *third Day*, and was again Re-united to its *Body*, as Ours also shall be, at the Day of Judgment.

Q. What is your Opinion of the *Limbus Patrum*, or *Prison*, in which those of the *Church of Rome* suppose the Souls of Holy Men, who died before the time of Christ, to be shut up: And to deliver whom, they say, our Saviour now went down thither?

¶Mat. viii. 11.
Luk. xvi.
22, 23.

A. As of a meer Fiction, for which there is not the least ground in Scripture, || but much to the contrary; and fit to keep Company with their Other Dream of *Purgatory* since.

Of his Resur-
rection, the
Third Day,
from the
Dead.

S E C T. XII.

Q. WAS Christ to continue *always* under the Power of Death?

A. No, but on the contrary, it was foretold concerning Him, That God would not leave his Soul in Hell, nor suffer his Holy One to see Corruption. Psal. xvi. 10. Acts ii. 31.

Q. How was he deliver'd from the Power of the Grave?

A. He Rose again the Third Day from the Dead.

Q. How do you understand these Words?

A. That upon the Third Day after his Death, his Soul and Body, which had been separated from One Another, were, by the mighty Power of God, brought together again, and vitally United to One Another. And so the same Jesus who was dead, became again alive; or, as it is in my Creed, Rose again the Third Day from the Dead?

Q. Did

Q. Did *Christ* Raise Himself from the Dead?

A. I before said, that he was Raised by the mighty Power of God; Nor could any thing less than a Divine Power have done it: *Eph. i. 19.* 20. Yet as *Christ* was God as well as *Man*, so he did also, in that Respect, concur to his Own Resurrection. And thus the Scripture tells us, *Jo. 9. 32; Jo. ii. 19.* Destroy this Temple (says *Christ* to the Jews) and in Three Days I will Raise it up. *Jo. x. 17, 18.* Therefore doth my Father Love me, because I lay down my Life that I may take it up again. No Man taketh it from me, but I lay it down of my self: I have Power to lay it down, and I have Power to take it again. Which is also, by the way, another Evident Argument to prove that *Christ* is God.

Q. How does it appear that He did thus Rise from the Dead?

A. By the Testimony of Those who were Eye-witnesses of it: And saw Him first cruelly put to Death, and afterwards beheld Him Alive again.

Q. Are the Persons who give testimony hereunto, such as may be securely Rely'd upon, in a Matter of this Moment?

A. They are: For, First, we have the Testimony of his most bitter Enemies, as well as of his Friends, to prove his Death: *Mar. xv. 39, 44, 45.* *Mat. xxvii. 62, &c.* Nor will the Sufferings which He underwent, permit Us to doubt of it: *Jo. xix. 33, 34.* And, Secondly, as for his being Alive after; the Jews, who set a Guard upon his Sepulchre, on purpose to prevent his being Stollen away, and the Pretence of his Resurrection, which they were afraid his Disciples had design'd to Raise thereupon, yet could not deny, but that in despite of all

E

their

their Care, He was Gone out of the Sepulchre; and what was become of Him they could not tell. *Mat. xxvii. 62, &c. xxviii. 11, &c.*

Q. But what positive Witness have you of his being Alive after his Crucifixion?

A. We have the † Witness of his * *Apostles*; of his * *Disciples*; of above * *Five hundred Persons*, who saw him, and conversed with him; and many of whom died for the Testimony which they gave unto it: None ever went back from it. We have besides this, the Witness * of ‖ *Angels*: The Witness * of a (a) *Persecutor*, by this very Assurance converted into an Apostle. And, lastly, the Witness * of (b) *God Himself*; who, without all dispute, enabled the first Preachers of this very *Article* to work wonderful *Miracles*, in Confirmation of it; and thereby as effectually, as could be desired, Gave his Own Evidence to the truth of it. *Acts* xiv. 3.

Q. Why do you add the Circumstance of the Time of his Resurrection; that *He Rose* the *Third Day*?

A. To shew that he *Rose* according to the *Types*, and *Prophecies*, that had gone before concerning Him; and upon the very Day that He himself had foretold he would Rise. *Jonas* i. 17. ii. 10. compare *Mat. xii. 40.* — *Mat. xvi. 21.* *Jo. ii. 19, 20.*

Q. How does it appear that it was the Third Day on which he Rose?

A. * He Suffer'd on the Sixth Day, being our *Friday*, between Nine and Twelve a Clock in the Morning: † He Rose on the First, commonly called, Our *Sunday* Morning after; and so was Dead part of *Friday*; all *Saturday*; and part of *Sunday*. For the *Jews* computed the

Day

† 1 Cor. xv. 5, &c.

Luk. xxiv. 37.

Jo. xx. 19.

25, 27, 28.

Acts i. 3, 21, 22.

Jo. xx. 12.

(a) Acts ix.

4, 5.

—xxii. 8.

(b) Acts ii.

4, 32.

—iii. 8, 15.

—iv. 8, 10,

33.

—v. 12, 15,

31, 32.

Acts x. 40.

* Mat. xxvii.

45.

Mar. xv. 25.

Luk. xxiii.

44.

† Mat. xxviii.

1.

Mar. xvi. 2, 9.

Luk. xxiv.

7, 3.

Jo. xx. 1.

Day from the *Evening*; and so *Saturday Night*, Six a Clock, the *First Day of the Week*, according to them, began.

Q. Was there any thing Remarkable in the Day on which he Rose?

A. It was the Day on which God had before designed he should Rise. And therefore, on this Day, the *Sheaf of the First-fruits*, by which their Harvest was to be consecrated, was lifted up before God, among the *Jews*; *Lev. xxiii. 10.* to signify, that *Christ*, our *First-fruits*, should on this Day be Raised up by God from the Dead; and so become a Surety to Us, of our *future Resurrection*. See *Rom. xi. 16. 1 Cor. xv. 20, 23.*

Q. What is the special importance of this Article to Us?

A. It is very great: Inasmuch as, First, It does beyond contradiction confirm the *Divine Authority* of our *Blessed Lord*; *Rom. i. 4.* and the *Truth* of our *Religion*: And, in the next Place, does Assure Us, that the Price of our Redemption was fully paid by Him; *Rom. iv. 25. viii. 33, 34.* and is a Pledge to Us, that as *Christ was raised from the Dead*, so shall our *mortal Bodies* be quickned also, by the same Spirit of *Christ*, which dwelleth in Us. *Rom. vi. 5, 9. viii. 11.*

*Acts xiii. 25.
2 Cor. xiii. 4.*

1 Pet. i. 3.

S E C T. XIII.

Q. HOW did our Blessed Lord dispose of Himself, after that he was *Risen from the Dead*?

A. He continued upon Earth, Forty Days, with his *Disciples*, both to *Confirm* them in their *Belief* of his *Resurrection*: *Jo. xx. 19, 25, 27. Acts i. 3.* and to *Instruct* them more fully in all those

Of his Ascension into Heaven, and Session at God's Right-hand.

things, which they were afterwards to preach to the World: *Acts* i. 3. And then, at the End of them; He Ascended into Heaven; where he now Sitteth at the Right-hand of God, the Father Almighty.

Q. After what Manner did Christ Ascend into Heaven?

Luk. xxiv.
50, 51.
Acts i. 9, 10.
Mar. xvi, 19.

A. He was taken up Visibly in the Presence of all his Disciples. A Cloud came down under his Feet, and he mounted by degrees in it. They follow'd him a long time with their Eyes; till at last having lost Sight of Him, but yet still looking after him to the Place where he passed, Two Angels appear'd to them, and thus confirm'd them in the Truth of what they had seen; *Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so Come in like manner, as ye have seen Him Go into Heaven.* *Acts* i. 9, 10, 11.

Q. Did Christ Ascend in the same Body, in which He conversed with his Disciples, after his Resurrection?

A. He did Ascend in the same Body; and has assured Us thereby, that We shall hereafter be Received up thither in our Bodies, as well as Souls; and so Reign, in Both, together with Him.

Q. Into what part of Heaven did Christ Ascend?

Eph. iv. 10.
Heb. iv. 11.
--vi. 19, 20.
--ix. 24.
**Mar. xvi. 19.*
Psal cx. 1.
comp. Acts
ii. 34.
Heb. i. 13.

A. He ascended into the Highest Heaven; where God does in a singular Manner shew his Majesty, and Glory. And therefore our Creed tells us, that being ascended into Heaven, he *sate down at the Right-hand of God, the Father Almighty: Where also He shall continue, till he shall come

come again from thence to judge both the *Quick*, and the *Dead*. Luk. xxii. 69.

Q. What do you mean by the *Right-hand* of God?

A. Not to Represent God under the Figure of a Man; nor to intimate any particular * *Posture* of *Christ* Above; though having a *Human* Body, he might well enough be described in it. But, as by the *One*, I understand a Place of Power, Honour, and Authority; 1 *King.* ii. 19. *Psal.* xvi. 11. xlv. 3. *Luk.* xxii. 69. *Heb.* i. 3, 4. So, by the *Other*, I suppose is meant, the *settled Possession*, and *Enjoyment* of all these: *Prov.* xx. 8. *Heb.* x. 12. And the Sense of the whole I take to be this; That *Christ* being *Ascended* up into *Heaven*, was immediately thereupon enstated by God in the full Possession of his *Regal Office*, and *Dignity*; and * shall continue to enjoy it, till he shall have finish'd the whole Work of our Redemption: By bestowing Glory, and Salvation upon all his Faithful Servants; and by finally destroying, in Hell-fire, all the Enemies of his Power and Dignity.

* See Rom. viii. 34.
1 Pet. iii. 22;
Acts vii. 56.

Acts v. 30, 31.
Eph. i. 20,
&c.
Phil. ii. 8, 9.

* 1 Cor. xv. 25.
Psal. cx. 1.

Q. Does our *Saviour* do any thing, at present, for Us with God in *Heaven*?

A. Yes; he perfects his *Priestly Office* there, by Interceding Effectually with God for our *Forgiveness*: As the *High Priest* under the Law, when he went into the *Holy Place*, before the *Ark*, with the *Bloud* of the *Sin-offering*, did thereby finish the Propitiation which he was to make, for the *Sins*, and *Offences*, of the *People* of the *Jews*. *Rom.* viii. 34. 1 *Tim.* ii. 5. *Heb.* ix. 11, 12, 24. 1 *Jo.* ii. 1.

S E C T. XIV.

*Of his Coming
from thence,
to Judgment.*

Q. **H**OW long shall our Saviour *Christ* continue to *Sit* and *Intercede* for Us, at *God's Right-hand*?

Mat. xvi. 27.
Acts x. 42.
2 Tim. iv. 1.
1 Pet. iv. 5.

A. Till the End of the World: Which being Come; He shall Return from thence with Glory to Judge both the Quick and the Dead. Acts iii. 21. *The Heavens must Receive him till the times of Restitution of all Things.* And then, *This same Jesus, which was taken up into Heaven, shall so Come in like manner, as he was seen to Go into Heaven.* Acts i. 11.

Q. What do you mean by that Phrase, *the Quick and the Dead*?

* Acts xvii.
31.
Rom. xiv. 9.

A. By the *Quick*, I understand those who shall be found Alive on the Earth at the Day of Judgment: 1 Cor. xv. 51, 52. 1 Thess. iv. 15. By the *Dead*, those who shall have before departed out of this Life. And I make mention of Both to shew, that *ALL Men* shall be judged; And that * *Christ* shall be the Judge of *ALL*. Acts x. 42. 2 Cor. v. 10. 2 Tim. iv. 1. 1 Pet. iv. 5.

Q. Do you then believe that there shall be a General Day of Judgment, to the whole World?

* Mat. xxiv.
31.
—xxv. 31,
32,
2 Thess. ii. 1.
† Dan. vii.
9, 10.

A. I do believe there shall be such a Day, and that most Solemn, and Terrible: Mat. x. 15. xi. 22, 24. xii. 36. Jo. v. 22, 25. Acts xvii. 31. Rom. ii. 5, &c. 2 Pet. ii. 9. iii. 7. Heb. vi. 2. ix. 27. 1 Jo. iv. 17. Jude 6. * Wherein, first, the Angels shall Sound the Trumpet; at the Voice of which, all that are in the Graves shall Arise, and Come forth, and be Gather'd together into One certain Place: † Then our Saviour shall come

come down in the Clouds of Heaven, with Power and Great Glory; and the Books shall be Open'd, and the Judgment sit; and every Man be judg'd out of the things which are Written in those Books, according to his Works. See *Mat. xxv. 31. comp. Mat. xxiv. 30.*

Q. After what Manner shall this Judgment be transacted?

A. The particular Manner is unknown to Us: Yet this we are told, that we shall then be call'd to an Account for all that we shall have done in the whole Course of our Lives here on Earth. Every Evil Work; every foolish and wicked Word; every secret Thought, shall be brought to light. Nothing that we now covet the most to hide, but shall be then disclosed. And we shall be either Acquitted or Condemn'd, according to what we shall have done, whether it be Good, or whether it be Evil. *Eccles. xii. 14. 1 Cor. iv. 5. 2 Cor. v. 10. Mat. xii. 36. Rom. ii. 6. Rev. xx. 12.*

Q. Shall there be any particular Method observed, in the Proceedings of this Judgment?

A. Yes, there shall: For, First, The * Just shall be Rais'd, and Judg'd, and Acquitted; and Caught up into the Air, at some convenient distance from the Earth, where, with the Holy Angels, they shall fill up the Retinue of our Blessed Saviour. Then the Wicked shall be Rais'd, and brought to Judgment†. And being condemn'd, not only by Christ, and his Saints, but by the Sentence of their Own Consciences, they shall, together with the Devils, || be driven away by the Angels thereunto appointed, into their Place of Torments. Which being done, Our Saviour shall, together with all his Saints, Return triumphantly to Heaven,

Jo. v. 27. 12.
Acts i. 11.
--x. 42.
2 Tim. iv.
1. 8.
1 Pet. iv. 5.
Rev. xx. 4.
11. 12.

* *1 Cor. xv.*
23.
1 Thes. iv.
16. 17.
Mat. xxv.
32, 34.

† *Mat. xxv.*
41.
--xix. 28.
1 Cor. vi. 2.

|| *Mat. xxv.*
46.

and there Reign in Glory at the Head of them for Ever, and Ever. *Mat. xxv. 1 Thess. iv. 16, &c.*

S E C T. XV.

Of the Holy Ghost, his Divine Nature, Personality, and Office.

Q. What does the *THIRD PART* of your Creed contain?

A. It contains all that is needful to be Known, and Profess'd by Us, with Relation to the *Holy Ghost*.

Q. What do you account needful to be believed concerning Him?

A. Not only that there is a *Holy Ghost*; but that he is the *Third Person* in the ever-blessed *Trinity*; and partakes, as such, of the *same Divine Nature*, with the *Father*, and the *Son*.

Q. How does this appear?

A. By the plain Testimony of the *Holy Scriptures*; by which alone we are capable of knowing any thing, in these Matters. Now those Sacred Writings evidently speak of him, not only as a *Person*, but as a *Divine Person*; and that distinct both from the *Father*, and from Our *Lord Jesus Christ*.

Q. Wherein do the Holy Scriptures speak of this Blessed Spirit, as of a *Person*?

A. * They give him the Proper Names of a Person: *God*; *Acts v. 3, 4*; *Lord*; *2 Cor. iii. 17*. *The Spirit*; *1 Sam. xvi. 14*. *Jo. xvi. 13*. *The Comforter*; *Jo. xiv. 26*. *xvi. 7, &c.* * They ascribe to Him the Properties of a Person; *Understanding*, *1 Cor. ii. 11*. *Will*, *1 Cor. xii. 11*. * They Represent Him as doing *Personal Acts*: He is *Sent*; He *Cometh*; *Goeth*; *Heareth*; *Teacheth*; *Jo. xiv. 26*. *xv. 26, 27*. *Jo. xvi. 7, 13, &c.* *Is Tempted*;

*Tempted; Resisted; Grieved; Eph iv. 30. Speaketh; Commandeth; Intercedeth: Acts x. 19. xiii. 2. Rom. viii. 26. * They join him with those who are confessedly Persons, viz. God the Father, and our Lord Jesus Christ. In the Form of Baptism: Mat. xxviii. 19. In St. Paul's Wish for the Corinthians; 2 Cor. xiii. 14. In St. John's Catalogue of Witnesses: 1 Jo. v. 7. They Oppose him to such Spirits, as We all Allow to be Persons: 1 Sam. xvi. 14. * They represent him under Personal Apparitions: Mat. iii. 16. Acts ii. 3. and by all this undoubtedly assure Us, that He is a Person.*

Q. By what Arguments from the Holy Scriptures do you prove, that He is a Divine Person?

A. By the same by which I before shew'd the Son so to be. They ascribe to him the Names of God: Acts v. 3, 4. 2 Cor. iii. 17. The Attributes of God: Heb. ix. 14. Psal. cxxxix. 7. Job xxvi. 13. The Honour of God. They tell us, That he is the Spirit of God: 1 Cor. ii. 11, 12. That a Sin may be immediately committed against Him: Mat. xii. 31. That his dwelling in Us, makes our Bodies the Temples of God: 1 Cor. iii. 16. That Christ, by being Conceived by him, became the Son of God: Luke i. 35. They teach us to Baptize in his Name; together with those of the Father, and Son: Mat. xxviii. 19. And shew Us even St. Paul himself paying a Religious Invocation to him: 1 Thes. iii. 12, 13. 2 Thes. iii. 3, &c.

Q. How do you prove him not only to be a Divine Person, but a Person distinct both from the Father, and the Son?

A. He proceedeth from the Father; and therefore is not the Father: Jo. xv. 26. He is sent by

*Comp. Mat.
iii. 16.
xxviii. 19.*

the

Eph. ii. 18.

Gal. iv. 6.

1 Jo. v. 7.

the Son ; and therefore is not the *Son* : Jo. xvi. 7. He is *sent*, sometimes by the *Father*, in the *Name of the Son* ; and sometimes by the *Son*, from the *Father* ; and therefore is neither the *Father*, nor the *Son* : Jo. xiv. 26. xv. 26.

Q. But did not you before say, that there is but *One God* ? And how now do you say, that the *Father is God*, the *Son is God*, and the *Holy Ghost is God* ?

A. That there is but *One God*, the Holy Scriptures plainly declare ; and even Reason it self confirms it to Us. And yet the Same Scriptures as plainly declare, Every One of these Three to be *God*. And the only way we know of Reconciling these Two, seemingly contrary Assertions ; is to say, that these Three partake of *One*, and the same *Divine Nature*, communicated from the *Father* to the *Son* ; and from *Both* to the *Holy Ghost* : And that therefore They together make but *One God*.

Q. How can it be possible that Three distinct *Persons* should so partake of the *One Divine Nature*, or *Essence*, as All together to make but *One God* ?

A. That is not my Concern to determine : This I am sure, that if the *Scriptures* be (as We all allow that they are) the *Word of God*, what they plainly deliver must be true, because it is, in effect, delivered by God himself ; who can neither be Himself deceived, nor will deceive Me. Now that they deliver both these Propositions to me ; That *the Father is God*, the *Son is God*, and the *Holy Ghost is God* : And yet, that *there are not Three Gods*, but *One God* : I am as sure, as I can be of any thing that is spoken or written, for my Understanding. That therefore both these Assertions are True, and
Credible,

Credible, I am sure. But how, or after what manner, I am to understand them, so as to remove all shew of Contradiction in them, this the Holy Scriptures have not revealed; nor do I therefore presume to pronounce any thing, more particularly, concerning it.

Q. Why then do you say that they are *Three Persons*, and but *One*, in the *Divine Essence*?

A. Because I know not how better to express the *Unity*, and *Distinction* of them; and they are *Terms* which the *Church* has long Received; and I see no Reason to depart from them, unless I knew of some better and more apt Expressions to Use in their Stead.

Q. Is there any thing farther needful to be known, concerning the *Holy Ghost*?

A. Yes, there is; and that is with Relation to his *Office*: And upon the Account of which, He has the Attribute of *Holy*, in an Eminent Manner, ascribed to Him; viz. That it is He who * Sanctifieth *Us*, and All the *Elect People of God*.

Rom. xv. 16.
1 Cor. vi. 11.
2 Thess. ii. 13.
1 Pet. i. 2.

Q. How is it that the *Holy Ghost* does this?

A. He *Regenerates Us* at our *Baptism*: Jo. iii. 5. Tit. iii. 5. He *Unites Us* unto *Christ*: 1 Cor. xii. 12, 13. 1 Jo. iii. 24. *Co-operates with Us* in all our *Religious Undertakings*, 1 Thess. ii. 13. He *Illuminates* our *Understandings*: Psal. cxix. 18. Acts xvi. 14. *Disposes* our *Wills*: Phil. ii. 13. *Settles* us in the *Faith of Christ*: Eph. ii. 8. Phil. i. 29. Heb. iv. 2. *Enables* us to fulfil our *Duty*: Rom. viii. 14. Gal. v. 16. *Helps* our *Prayers*: Rom. viii. 26. 1 Jo. v. 14. *Fortifies* us against *Temptations*: 1 Cor. x. 13. And *Carries* us through all the *Dangers*, that either our *Own Weakness*, or the *Cunning and Malice* of the *Devil* may raise against Us; to draw us a-
way

Deut. xxix. 4.
Jer xxxii. 40.
Ezek. xxxvi. 27.
Jo. vi. 44.
Acts xiii. 48.
2 Thess. iii. 3.
1 Jo. iii. 9.

way from, or hinder Us in Our Duty. *Phil. i. 6.*
1 Cor. i. 8. 2 Cor. i. 22. Eph. iv. 30.

Q. Will the *Holy Ghost* alone do all this for Us?

A. No, but we must Use our Own Endeavour, if ever we mean to be assisted by him.
2 Cor. iii. 5. It is by the *Grace* of the *Holy Spirit* alone, that we are Able to do those things which God, and our Duty, Require of Us. But that *Grace* is not to exclude, but to assist and perfect our Own Endeavours; and to enable us thereby to do that, which, without it, we should never have been able to have done. *Phil. ii. 12, 13.*
Work out your own Salvation with Fear and Trembling: For it is God which Worketh in you, both to Will, and to Do, of his Good Pleasure.

Q. By what means may we obtain this Help of the *Holy Spirit*?

A. By fervent *Prayer* to God for his *Grace*: *Luke xi. 9.* and by a diligent Care to use that Portion of it, whatever it be, which God hath given Us, to his Honour and Service: *Mat. xiii. 12. xxv. 29.* And upon our doing of which, not only that *Grace*, which we already have, shall be sure to be continued to Us, but greater Degrees shall be added to it. *2 Pet. iii. 18.*

Q. Are these the only Ends for which the *Holy Spirit* was given by *Christ*, to his *Church*?

A. No; His *Operations* are very many, and can hardly be particularly Enumerated. He not only *Regenerates*, and *Sanctifies* Us; *Disposes* us to our *Duty*; and *Fortifies* Us against *Temptation*; but moreover, *Directs* us in Our *Doubts*; *Comforts* us in our *Afflictions*; *Supports* us in our *Troubles*; *Arms* us against the *Fear of Death*; *Gives* us *Strength*, and *Courage*, in *Trials* and *Persecutions*:
Rom. xiv. 17.
2 Cor. iv. 13.
Eph. iv. 30.
Phil. i. 29.
1 Thess. i. 6.

tions : And, in such Cases as he sees needful, Seals our Souls, with such an Inward Sense, and Assurance of God's Favour, as makes us firmly satisfied of our future, Everlasting, Salvation. *Rom. v. 5. viii. 14, 16. 2 Cor. i. 22. Eph. i. 14. Gal. iv. 6.*

Q. How long shall the Holy Ghost continue thus to Comfort, Sanctify, and Guide the Faithful?

A. As long as there shall any Faithful Remain in need of his Assistance : Which because there will be to the End of the World, therefore Christ has promised, that He shall also, till then, continue to Conduct, and Govern, his Faithful Servants. *Jo. xiv. 16. Matth. xxviii. 20.*

S E C T. XVI.

Q. W H A T does the *FOURTH*, and Last Part of your Creed Relate to?

A. To the Church of Christ : Its Duty and Privileges here ; and its future Hope of Glory and Immortality hereafter.

Q. What is the First Thing which you are taught to believe concerning Christ's Church?

A. That there is a Holy Catholick Church.

Q. What is that Church, of which this Article speaks?

A. It is the Universal Church of Christ ; the General Assembly of All those, who from the time of the first publishing of the Gospel, to this Day, have believed in Christ ; or shall hereafter profess his Faith, to the End of the World.

Of the Catholic Church, and of Hereticks, and Schismatics.

Matth. i. 18. 1 Cor. xii. 28. Eph. i. 23. v. 25, 27. Col. i. 18, 24.

Q. How

Q. How can such a Church be the Object of our Faith?

Iuk. xx. 38.
I Cor. xv.
22, 23.
I The. iv. 13,
35.

Mat. xvi. 18.
xxviii. 20.

A. Not as to that part of it which we see, and communicate with; but chiefly in these Two Respects. First, as we Believe, by the Word of God, that those who have gone before Us, in the true Faith of *Christ*, and the Fear of his Holy Name, though out of all Visible Communion, at present, with Us, do yet Live to God; and are still Members of *Christ's Church*, though in a different State from Us; and shall, together with Us, be gather'd into *One Glorious Society* at the last Day. And, Secondly, As, upon the same Grounds, we do also farther believe, that in all the Ages yet to come, to the End of the World, *Christ* shall continue to have a Church upon Earth; So that no Power of Men, or Malice of the Devil, shall ever be able utterly to Root it out or to destroy it.

Q. How can a Society, consisting of such different Members, and those at so great a distance, both in Time, and Place, from One Another, yet all together make but *One Church*?

Acts ii. 47.
46.
I Cor. x. 17.
Gal. v. 5.
Eph. i. 22, 23.
-iv. 3, 4, 5.
-v. 23, 26.
Col. i. 18.
Heb. xii. 23.

A. Because how different soever the Members of this Church may otherwise seem to be; yet they are all * United together under One Head, the Lord Jesus: * Are * Sanctified, and Ruled, by the same Holy Spirit: * Are Endued with the same Love to God, and towards One Another: * Live by the same Laws: * Profess the same Faith: * Partake of the same Sacraments: * Have the same Hope of Salvation set before them: * Worship the same God, by the same Advocate, and Saviour Jesus Christ: And (as to what concerns all the true, and lively Members, of this Society) * shall one Day be Gathered together

gether into One actual Place,¹ and Portion;
in the Glorious Kingdom of God for Ever.

Q. Wherefore do you give this Church the
Title of *Catholick*?

A. Upon several Accounts, but chiefly these
Two: First, To distinguish it from the *Jewish* Psal. lxxvii.
1, 2.
Church; which was confined to a certain People;
and was to continue, but for a certain Time: -cxlvii. 19.
20.
Whereas the *Christian Church* takes in all Man-
kind; and is to last to the End of the World.
Psal. ii. 8. *Acts* x. 34, 35. *Mat.* xxviii. 19, 20.
Mark xvi. 15. *Luke* xxiv. 47. *1 Cor.* xii. 13.

And, Secondly, To shew that in this *Creed*,
which comprehends what is to be *Believed* by
all *Christians*; we profess not our Faith of any
One Particular Church; which may cease, and
fail; (such as the *Church of England*, or *Church*
of *Rome*;) but of the *Catholick*, or *Universal* Mat. xvi. 18,
-xxviii. 19,
20.
Church of Christ; as that which shall never
fail; and to which, alone, the *Promises of God*
belong.

Q. May not any One, particular Church, be
called the *Catholick Church*?

A. No, it may not; any more than *London*
may be called *England*; or *England* the *Whole*
World. The *Catholick Church*, is the *Universal*
Church; and that neither *Ours*, nor any other
particular Church is; nor, whilst there are more
such *Christian Churches* in the *World*, can be.
But, A *Catholick Church*, a *Particular Church* may
be called: And such *Ours* is; though that of
Rome, I donbt, will hardly be able to make a
Good Pretension to this Title, any more than to
the *Other*.

Q. Do you make a difference then, be-
tween A *Catholick Church*, and THE *Catholick*
Church?

A. There

A. There is certainly a wide difference between them. *THE* Catholick Church, is, as I before said, The whole Church. But *A* Catholick Church implies no more than a Sound Part of it; a Church in Communion with the Catholick Church of Christ, in opposition to the Conventicles of Hereticks, and Schismatics: Who, whatsoever they may pretend, are really no parts of the Catholick Church; nor shall be consider'd by Christ, as such.

Q. Whom do you account Hereticks, and Schismatics? And how does it appear that they are not Parts of the Catholick Church?

A. The Catholick Church, is that Church which professes the true Faith which Christ and his Apostles deliver'd to it; and that if not free from All Error whatsoever, yet without any such Errors as destroy the Foundation of that Doctrine, which was committed to its Custody. Now a Heretick is One, who not only Errs in some Matters of lesser moment, but in Matters of such Consequence, as subvert the very Foundation of Christianity. But he who does this, can never be a Member of that Church, whose Doctrine he not only does not Receive, but rejects: And who by his Errors destroys that very Faith, by which alone he can be intitled to the Character either of a true Disciple, or a sound Member of Christ's Church.

Q. But why may not Schismatics be accounted true Members of Christ's Church?

A. Because none are Schismatics but such as forsake, and cut themselves off from the Communion of the Catholick Church. Now it is a Contradiction to say that those should continue Members of the Catholick Church, who by their Own voluntary departure from it, have renounced the Communion of it. *Q.* Do

Q. Do you look upon the *Church of England* to be a true part of the *Catholic Church*?

A. It certainly is: Inasmuch as it professes the true *Catholic Faith*, deliver'd in the *Holy Scriptures*, and drawn up in the *Creeds* of the *Church*; and by the most ancient *Councils*, acknowledged to be sufficient to denominate those who profess'd according thereunto, to be truly *Catholic Christians*: And also holds *Communion* with all such *Churches* as profess the same *Faith*: and, as far forth, as they do so.

Q. What is your Opinion of the *Church of Rome*, in this particular?

A. That she is both *Schismatical*, and *Heretical*. *Schismatical*; in cutting off all Others from her *Communion*, who will not profess her *Errors*, and submit to her *Usurp'd Authority*: *Heretical*; in professing such *Doctrines* as quite destroy the *Foundations* of *Christianity*; and are inconsistent with that *Truth*, which yet she pretends to maintain.

Q. In what Respect do you believe the *Catholic Church* to be *Holy*?

A. As both the * *End* of *Christ* in Gathering Eph. i. 4. of it; the * *Rules* he has given to it; the * *Pro-* ---iv. 1. *misses* he has made it; * *Its Sacraments*, * *Min-* ---v. 26, 27. *istry*, all its * *Ordinances*, were designed to Col. i. 22. make it *Holy*. But especially, as * *All Those* 2 Tim. i. 9. who are indeed the *Faithful Members* of it, are ---ii. 19. *actually Sanctified* by the *Grace* of the *Holy Spirit*; 1 Pet. i. 15; And so are truly, though imperfectly, *Holy*, now; 16. and shall be made altogether *Holy*, and without Spot, hereafter. *Eph. v. 25.*

S E C T. XVII.

Of the Communion of Saints; Living, Departed.
 Q. What is the first Duty, or Privilege, be-
 longing to those who are Members of
 Christ's Church?

A. The Communion of Saints.

Q. What do you mean by Saints?

A. Though the Word, in our Language, be
 more Restrain'd; yet in that, in which this Creed
 was composed, it may indifferently denote ei-
 ther *Holy Persons*, or *Holy Things*: And this Ar-
 ticle may very well be extended to both of Them.

Q. Whom do you mean by *Holy Persons*?

Rom. i. 7.
 xv. 25, 26, 31.
 Eph. i. 1.
 Phil. i. 1.
 Col. i. 4;
 || 1 Theſſ. iii.
 13.
 Rev. xi. 18.

A. Though all *Christians* in General, are so
 called in Scripture; and we are Charitably to
 presume that All such are *Holy Persons*: Yet,
 by *Saints*, || we are most properly to under-
 stand, such as answer the End of their Calling,
 by a *Lively Faith*, and a *Holy Conversation*; in
 which Two, the *Gospel-Saintship* seems to consist.
Ephes. iii. 17, 18. v. 3. Col. iii. 12.

Q. With *Whom*, and in *what Things*, do you
 believe such *Persons* to have *Communion*?

1 Cor. i. 9.
 Eph. iii. 9, 11,
 12.
 1 Jo. i. 3.

A. I believe that all the true Members of
 Christ's Church, have a Right of *Fellowship*, or
Communion, with God the Father, and our Lord
Jesus Christ; as they are Received into Covenant
 by the *One*, through the Death, and Passion, of
 the *Other*.

|| Jo. xiv. 23.
 1 Cor. xii. 7.
 2 Cor. xiii. 14.
 Gal. iv. 6, 7.
 Phil. ii. 1.
 * Luk. xv. 10.
 —xvi. 22.
 Heb. i. 14.
 Mat. xvi.
 10.

|| I believe that they have a *Fellowship* with
 the *Holy Ghost*, by his *Dwelling* in Them, and
Sanctifying of Them.

* I believe that they have *Fellowship* with the
Holy Angels; who both Minister unto them in
 their Exigencies, and have a most tender, af-
 fectionate Concern for Them.

† I be-

† I believe that they all have a *Fellowship* with *One Another*, as * *Members* of the same *mystical Body of Christ*; * *Professors* of the same *Faith*; * *Heirs* of the same *Promises*; * *Guided* by the same *Spirit*; and * *Governed* by the same *Laws*: And I believe that they ought, as *living Members*, * to have a *Fellowship* of *Love* and *Charity*, also towards Each Other.

† 1 Cor. xii. 12, &c.
1 Jo. i. 7.
Rom. xii. 15, 16, &c.

And, Lastly, I believe that they have a *Right of Communicating* in all the *Ordinances* of the *Gospel*: In the *Prayers* of the *Church*; in the *Ministry* of the *Word* and *Sacraments*; and whatsoever else hath been appointed by *Christ*, or established in the *Church*, for the *Common Good*, and *Benefit*, of all the *Members* of it.

A. ii. 42.
1 Cor. x. 16.
Eph. iv. 11, 12, &c.

Q. Do you not, by this Account of the present Article, utterly shut out those from any part in it, who yet are most commonly called *Saints*; I mean, Such as have *departed* this *Life* in the *Fear of God*, and the *Faith of Jesus Christ*?

A. No, by no means: I believe them to partake in this *Communion* also; as they are still *living Members* of *Christ's Holy Catholic Church*. And therefore I believe, that They have a *Fellowship*, no less than We, with *God*, and *Christ*. That they are *Sanctified* by the same *Spirit*; Are *Visited* by the *Holy Angels*; Have some kind of *Fellowship* with *One Another*; and with *Us* also, however separated, by *Death*, from *Us*.

Hcb. xii. 22, 23.

Q. Wherein do you suppose their *Fellowship* with *Us* to consist?

A. I look upon the Case to be much the same with *Us*, as it is with *Members* of the same *Civil Society* upon *Earth*, when they are in a *foreign Country*, far distant from *One Another*. * We are *Members* of the same *Church*; * *United*

to the same Head; * Sanctified by the same Spirit; * Heirs of the same Promises; * Shall, in a little time, be in the same Place and State; and when the End of the World comes, * we shall All be translated to the same Glory and Happiness, in God's Heavenly Kingdom.

Q. To what Offices of *Communion* does this Belief oblige Us, at present, towards Each Other?

A. To the *Members of Christ's Church* still *Living*, it obliges Us to *Love* and *Charity*; to mutual *Prayers* for, and *Help* of, Each other; in all such Things as may promote the *Salvation* of Us all. How the *Saints departed* maintain *Communion* with Us, We cannot tell. Probable it is that they do, in general, *pray* for us, as it is certain they wish well to Us. But for our selves, who are yet here on Earth; we must *Bless* God for the *Grace* he was pleased to bestow upon Them; and by which they were delivered from the *Sins* and *Temptations* of this *Evil World*, and enabled faithfully to serve him unto the End. We must set before Us their *Examples*, and *Imitate* their *Vertues*. We must account of them as *Living Members of Christ's Body*; and be not only Ready, but Desirous, to Go to them, whenever it shall please God to call for Us. We must take care decently to *dispose* of their *Bodies*; and faithfully to fulfil, as much as in Us lies, what they have left in *trust* with Us, to be done for Them after their *Departure*.

Q. What think you of that *Honour* which is paid to Them in the *Church of Rome*?

A. It is not only Vain, and without all Warrant from God's Word; but is indeed *Superstitious*, and *Idolatrous*. To *Pray* to any *Creature*,
and

and He at a vast *Distance from Us* ; In the *House of God*, with all the *Outward Marks of Adoration* ; nay, and oftentimes, in the *same Words*, and in the *same Bragath*, in which We pray to God ; and that, lastly, with a *Confidence* that the Person so pray'd to, can *Hear our Prayers*, and *Answer our Desires* ; being evidently to Give to the *Creature* the *Honour* due to the *Creator*, which cannot be done without the *Peril of Idolatry*.

S E C T. XVIII.

Q. What is the next Privilege which you believe does, of Right, belong to those who are the Members of Christ's Church?

A. The *Forgiveness of Sins*.

Q. What is Sin?

A. It is the *Transgression of God's Law*, 1 Jo. iii. 4. Whether by our *Omitting* to do what that *Required* us to have done ; Or by Our *doing* any Thing contrary to its *Commands*.

Q. What mean you by the *Law of God*?

A. The *Will of God*, howsoever made known to Us ; whether by the *Light* of our *Own Consciences*, or by the *Declarations* of his *Word* ; especially that which is deliver'd to us, in the *Books of the New Testament*.

Q. How does God forgive Sin?

A. He *washes* away the *stain* of it by his *Sanctifying Grace* ; and *Remits* the *Punishment* of it ; for the *Sake*, and through the *Merits*, and *Mediation* of *Jesus Christ*, our *Saviour*.

Q. What Assurance have we that God will thus *Forgive Us* our *Sins*?

A. The *Covenant* of the *Gospel* is founded upon the *Promise* of it : So that if we *Believe*

Of the Forgiveness of Sins, and the Power of the Church in that behalf.

1 Jo. i. 7.
Psalm. xxxii.
1, 2.
Comp. Rom.
iv. 7, 8.

Acts iii. 26.

xiii. 38, 39.

1 Cor. xv.

2, 3.

2 Cor. v. 27.

that *Christ died for our Sins*, we must also Believe that God, for *Christ's sake*, will *forgive* all those, who truly *Repent* of their Sins. *Luke xxiv. 47. Acts v. 31. xxvi. 18. Eph. iv. 32.*

Q. Is this the peculiar Privilege of the Church of *Christ*?

A. So the Scriptures tell us: There being no Other Name under Heaven given among Men, by which we must be Saved, but only that of the Lord *Jesus*. *Acts iv. 12.*

Q. From whom is this *Forgiveness* to be Sought?

A. Who hath Power to forgive Sins but God only? *Mark ii. 7.* Of Him therefore it must be sought, in the Name of *Jesus Christ*.

Q. But has not *Christ* left a Power with his Church to forgive Sins?

A. He has left with his Church a Ministerial Power, to declare forgiveness of Sins, to all such as truly Repent of them, and Believe in Him. And when the Ministers of his Word, are called in to the Assistance of Sick, or Scrupulous Persons; they may, upon the Supposition of a true Repentance, pronounce, in God's Name, the Pardon of their Sins to them. But in this they only deliver the Sentence of God; which, if the Sinner be truly Penitent, God will infallibly make Good: Otherwise, it will be of no Use to them; because it was erroneously, though charitably, Pass'd upon Them.

Q. But does not the Church of *Rome*, ascribe much more, to the Absolution of the Priest, than this?

A. Yes, it does: Nor is this One of the least Presumptuous, or least Dangerous, of its Errors. They tell Us, that the Sentence of the Priest, in this Case, is not only Declarative, but Judicial.

Judicial. And, which is yet worse, they add; that though a Sinner be not affected with such a Sorrow for his Sin, as would Otherwise be sufficient to obtain *God's Pardon*; yet, by rightly *Confessing Them* to a *Priest*, his Sins shall be forgiven; and an Entrance Opened into Heaven, by the *Power of the Keys*, in *Absolution*. By the former of which, as they Usurp upon the *Prerogative of God*. Mark ii. 7. So do they, by the latter, lay a very dangerous Stumbling-block in the way of Wicked Men; whilst they Encourage them to Rely on such a Sorrow for the *Forgiveness* of their Sins, as will certainly fail, and Ruin them in the End.

S E C T. XIX.

Q. What is the Third *Privilege* promised by God to *Christ's Church*?

A. The Resurrection of the Body.

Q. Shall not *All Men* whatsoever be Raised again at the last Day?

A. They shall.

Q. How then is this a *Privilege* of those who are the *Faithful Members of Christ's Church*?

A. Because though all Men shall be Raised, yet not All after the same Manner. The Bodies of the Faithful shall be raised in a most Blessed, and Glorious State: 1 Cor. xv. 42, &c. They shall be perfected in all their Parts, and Qualities; shall be render'd an Habitation fit for a Glorified Soul to dwell in; and be prepared for the Enjoyment of an Everlasting Felicity. And thus to Rise; in such a State, and for such an End, is certainly a very great Benefit, and the peculiar Privilege of Christ's Holy Church: Luke xiv. 14. xx. 35, 36, 37. Jo. v. 29.

F 4

Q. How

Of the General Resurrection.

Phil. iii. 21.
Mat. xiii. 43.
Dan. xii. 2.

Jo. v. 28.
Acts xxiv.
15.

Q. How then shall the Wicked be Raised?

A. Their Bodies shall also be Restored to them; and that in such a State, as to be capable of Undergoing for Ever those Torments which God has prepared for Them. But their Resurrection shall be to Shame, and Misery: And what is the Blessing of the Righteous, shall to the Wicked be a means of Encreasing their Pain, and Enlarging their Punishment.

Q. Shall we Receive the *same Bodies*, we now have, at the *Resurrection*; or shall some *Other Bodies* be prepared for Us?

Dan. xii. 2.
Jo. v. 28, 29.
Rom. viii. 11.
1 Cor. vi.
13, 14.
2 Cor. v. 10.

A. The very Nature of a *Resurrection* does unanswerably prove, that we shall Receive the *same Bodies*; and the *End* of it confirms it to Us: Our Bodies being therefore Raised, and Restored to Us, that we may be *Rewarded*, or *Punish'd*, in the same Estate both of *Soul* and *Body*, in which we had done Things Worthy either of Reward or Punishment.

Q. Shall *All Mankind*, not only *Good*, and *Bad*, but Every *Single Person* of either kind, be *Raised* at the *Last Day*?

A. All that ever died shall be Raised: *Joh. v. 20. 2 Cor. v. 10.* But many will be found, at the *Last Day*, *Alive* on the *Earth*. Now they shall not *die*, nor, by consequence, *Rise from the Dead*. But they shall be *Changed*: That is to say, The Men of that Age, (whether Good or Bad) shall, by the mighty Power of God, be put into the same State with those who being Dead, were Raised from the Dead: And so be brought with them before the Judgment Seat of Christ: *1 Cor. xv. 51. 1 Thes. iv. 15.*

SECT.

S E C T. XX.

Q. WHAT shall follow upon the Resurrection?

A. The Last, and General Judgment of Mankind; which being pass'd, and the Sentence pronounced upon Every One, according to his Works; It shall Immediately be put in Execution: *The Wicked shall Go into Everlasting Punishment, but the Righteous into Life Everlasting.* Mat. xxv. 46.

Q. Shall the Wicked, as well as the Righteous, live for Ever?

A. They shall; if such a State of inexpressible Misery, as they shall be condemn'd to, may be called *Living*. For they shall never cease to be; nor ever cease to be tormented to all Eternity. Mat. x. 28. xxv. 41, 46. xviii. 8. Compare Mark ix. 44, 45.

Q. How then is *Everlasting Life* a Privilege of the Church of Christ?

A. As the Resurrection of the Body, was before said to be. That *Life* which alone deserves to be so called; that Happy and Glorious Life, which God has prepared for the Faithful in his Kingdom; that is the Singular Privilege of Christ's Church, and of the Faithful Members of it. The Other, is rather an *Everlasting Duration*; a State of endless Dying, rather than an *Everlasting Life*?

Q. But can it be consistent with the Justice, and Mercy of God, to punish the temporary, and transient Sins of Men, with an *Everlasting State of Misery and Sufferings*?

A. We must confess it so to be, or say, (which is as Unreasonable, as it would be Wicked) that God will deal Unjustly, and Un-

Of the Future
State: Of
Heaven, Hell.

Unmercifully with Sinners, at the Last Day. For certain it is, that this he has declared shall be the Result of their Evil-doings.

Q. Why may we not by the *Everlasting Death*, and *Everlasting Punishment*, of which the Scriptures speak, on this Occasion; understand rather the *final Destruction* of such Wicked Persons, than an *Eternal Continuance* of Them in Pain and Misery?

Comp. Rev.
xiv. 11.
xvi. 8.

A. Because the Scriptures have plainly declared, were Men willing to understand it, that by *Everlasting Punishment*, is meant *Everlasting Torment*. That their *Worm shall not die*, nor their *Fire be quenched*; but they shall dwell in *Everlasting Burnings*: Mark ix. 44. Isa. lxvi. 24. That there shall be *weeping, and wailing, and gnashing of Teeth*. Mat. viii. 12. xiii. 42, 50. All which Phrases, howsoever they be understood, must denote *Suffering*, as well as *Punishment*: An *Eternity of Pain*, not an *Eternal State of Death*, and *Insensibility*. Besides that *Everlasting Death*, or *Destruction*, would not otherwise be, properly speaking, an *Everlasting Punishment*. For as soon as Men are thus *Dead*, they *cease to suffer*; and, for that very Reason, *cease to be punish'd*. And one may as well say, that a Malefactor, who was Executed for his Crimes a Hundred Years ago, still continues to be punish'd by the Magistrate; as that after a Man should be once annihilated, he should afterwards continue to be Punish'd, for his Sins, by God Almighty.

Q. Wherein do you suppose the *Everlasting Happiness* of the Righteous shall Consist?

A. As to the Particulars of it, they are altogether Unknown to Us; nor indeed are we able in our present Estate, perfectly to comprehend

hend the Greatness of them. Thus much, in General, we are told; that we shall be placed in a most Glorious and Perfect State; free from all Sin, and from all Misery: Where we shall Enjoy all the Pleasure, and Satisfaction, that our Natures, vastly enlarged, shall be capable of. We shall dwell in the Presence of God; shall be continually entertain'd not only in the Contemplation, but with the Fruition, of all the Riches of his Goodness, and Glory. We shall be Companions with the Holy Angels; and pass our time, in the Greatest Love of God, and of One Another, that can be imagined. We shall turn all our Service, into Praise and Wonder; shall have nothing left to wish, or desire of him. And we shall both Love, and Serve, and Praise him, with such Rapture, and Satisfaction; with such Joy to our selves, as well as such Fervour towards God; as no Thoughts can Conceive, nor is it possible for us, by any Words, to express the Greatness of it. *1 Cor. ii. 9. Compare Isa. lxiv. 4.*

*1 Cor. xv. 42!**67.**Phil. iii. 21.**1 Jo. iii. 2.**Rev. xxi. 4.**Psal. xvi. 11.*

 PART

PART III.

Of the Gospel Obedience.

S E C T. XXI.

Of Obedience
in General.

Q. WHAT was the *Third Thing*, which your Godfathers and Godmothers promised for you at your Baptism?

A. That I should keep God's Holy Will and Commandments, and walk in the same All the Days of my Life.

Q. Do you account it to be Necessary for you, herein also, to fulfil what they Promised for you?

Mat. vii. 21.
24, &c.

A. I do; and that so Necessary that I cannot be Saved without it.

Q. Do you then expect to be Saved by Vertue of your Own Good Works?

A. God forbid: On the contrary, I am persuaded that when I shall have done All that I can, I shall be but an Unprofitable Servant: Luk. xvii. 10. But however, I must sincerely Endeavour, what in Me lies, to keep God's Commandments; and then I am assured that God will Reward Me, not according to my Works, but according to his Own Mercy, and Promises to Us, in Jesus Christ.

Q. Are you able, of your self, by your Own Natural Strength, to Keep God's Commandments?

A. No, I am not: For in Me, that is to say, in my Flesh, dwelleth no Good Thing. Rom. vii. 18. It is the Grace of God which must work in me,

me, both to Will, and to Do, according to his Good Pleasure. Phil. ii. 13 ?

Q. Being thus assisted by the Holy Spirit, can you Perfectly keep God's Commandments.

A. No, I cannot; nor will it ever be possible for me in this Life, to do it. (a) I must serve God Sincerely, with all my Heart; (b) I must serve him Zealously, with all my Strength; (c) I must Go as far as I can, and as the Measure of the Grace which he is pleased to allow me, will enable me to do, towards Perfection: But to discharge a Perfect, that is to say, an Unsinning Obedience, to God's Commandments; this neither I can, nor did ever any One else, but he who was God as well as Man, do it. For, in many Things we Offend all: Jam. iii. 2. And if we say that we have no Sin, we deceive our selves, and the Truth is not in Us. 1 Jo. i. 8.

Q. Will not this Undervalue the Grace of the Holy Spirit, by which we are Sanctified?

A. Not at all: Forasmuch as I ascribe to That the Glory of all the Good I do; and take to my self the Shame, of whatsoever is Evil, or Defective in Me.

Q. What think you of Those of the Church of Rome, who, notwithstanding this, talk of Works of Supererogation; and thereby pretend not only Perfectly to keep God's Commandments; but to do even More, than God Required them to have done?

A. I think that they neither understand Themselves nor their Duty: It being certain, that the Measure of our Duty, is to Love the Lord our God with all our Heart, and with all our Soul, and with all our Strength: Beyond which, as it is not possible for any Man to Go; so neither is there any that can justly say, He has ever,

(a) Mat. xxii. 37, &c.
(b) Mat. v. 48.
--xix. 21.
(c) 2 Cor. vii. 11.
--xiii. 9.
Col. i. 28.
1 Pet. v. 10

ever, for any long time together, absolutely come up to the utmost height of it.

Q. Seeing then our *Obedience* cannot be brought to *Perfection* in this *Life*; what is that *Obedience* which God does now Require of Us, in Order to our *Salvation*?

Psl. cxix. 16.
1 Cor. xv. 58.

A. It is the *Obedience* of an *Honest, Humble, Sincere Heart*: Such as Leads us, in the *First Place*, to an *Universal Observance* of *All God's Commandments*. Secondly, to a hearty Endeavour to come up to as *perfect* a *Discharge* of our

Mat. xxii. 37.
1 Pet. iii. 18.

Duty, according to the Measures of them, as our present Condition will admit of. And that, *Thirdly*, with *Constancy*, and *Perseverance*, unto our *Lives End*. *Mat. x. 22. 1 Cor. i. 8. 1 Pet. i. 13. Heb. x. 38, 39. Rev. ii. 10.*

SECTION XXII.

Of the Measure of it, as reduced to the Ten Commandments, in particular: and the Rules laid down for the Exposition of Them.

Q. **H**AS there been any such Summary Collection made, of the main Branches of what we are to *Do*; as we had in the Creed, of what we are to *Believe*?

A. There is such a Collection, and that deliver'd by God himself; in what we commonly call the **Ten Commandments**.

Q. Do those Commandments which were Given by God to the *Jews*, still continue in force, and Oblige Us *Christians*?

Mat. xix. 16, 18.
---xxii. 37.
Rom. xiii. 9.
1 Jam. ii. 8.

A. Yes, they do; *Mat. v. 17. &c.* and that in Some Measure more Strictly than they did Them: The most part, if not All of them, having been either more *fully Expounded*, or more *perfectly Delivered* to Us, by *Christ* in the *New Testament*, than they were first given by God to the *Jews* in the *Old*. See *Mat. v, vi, vii. Chapters.*

Q. Why

Q. Why do you call Them the *Ten Commandments*?

A. Not only because they have been usually divided into that Number; but because they were Originally delivered so by God Himself; and are accordingly so called by *Moses*. *Exod.* xxxiv. 28. *Deut.* iv. 13.

Q. What do these *Commandments*, in General, Refer to?

A. To the *Two Great Branches of Our Duty*; *Our Duty towards God*, and *Our Duty towards Our Neighbour*.

Q. What Authority Have you for this Division of these *Commandments*?

A. The Authority of our *Blessed Saviour*, *Mat.* xxii. 37. And indeed God Himself seems to have had Regard unto it, when he commanded *Moses* to prepare *Two Tables* for Them: On the One of which were to be Engraven Those which concern our *Duty towards God*; on the Other, Those which contain our *Duty towards our Neighbour*. *Exod.* xxxi. 18. xxxii. 19. xxxiv. 1, 4, 28.

Q. How many *Commandments* does each of these *Tables* comprehend?

A. As to the *Commandments* themselves, it is not doubted by Any, but that those of the *First Table* end with that which Concerns the *Sabbath*; and that the *Second* begins with that which Requires Us to *Honour our Father, and our Mother*. But in Dividing the *Commandments* of *Each Table*, there is a difference between Us, and Those of the *Church of Rome*. For they join the *Two First* into *One*; and then, to compleat the number of *Ten*, divide the *Last* into *Two*: And so assign, not as we do, *Four* to *One Table*,

Table, and Six to the Other; but Three to the First Table, and Seven to the Second.

Q. Is it a Matter of Any Moment, How each Precept is divided, so long as All are Retained?

A. In its self it is not: But as the Design of this New Division was to enable them the better to drop the *Second Commandment*, against their *Image-Worship*, altogether; (and which accordingly, from thenceforth they did oftentimes Omit, in their *Common Books of Devotion*) so it is certainly of Great Moment to be taken Notice of. Now the *First*, and *Second Commandments*, have apparently a *Different Prospect*, and were design'd to Prohibit *Two* very different Things. But the *Last Commandment* solely Respects the Sin of *Coveting*: And if the difference of the Instances which are Given in it, the better to clear, and inforce the Observance of it, be sufficient to make a Several Command, according to the Distinction of them; They may as well divide it into *Six*, or indeed into *Six hundred Commands*, as into *Two*. For at this Rate, *Thou shalt not Covet thy Neighbour's House*, will be One: *Thou shalt not Covet thy Neighbour's Wife*, Another: *Nor his Man-Servant*, will be a Third: *Nor his Maid-Servant*, a Fourth: *Nor his Ox*, a Fifth: *Nor his Ass*, a Sixth: *Nor any Thing that is his*; a Hundred more in one General Expression.

Q. But is there not One Great Branch of Our Duty here wanting, namely, Our Duty towards our Selves?

A. There is not: For all those Duties which we so call, have a manifest Regard, more or less, to our Duty to God, and our Neighbour; and may be comprised under the Offices relating to Them. At least, since there is no
Duty

Duty of this kind, but what is Required by God of Us, the better to fit us for his Service, and Acceptance; it must be confess'd, that the *First Commandment* alone, will take in, whatsoever of this Nature may seem wanting in the Whole.

Q. Is there any other *Division* of these *Commandments*, that may be fit to be taken Notice of before we proceed to the particular Consideration of Them?

A. There is yet One; namely, That of these *Commandments*, some are *Positive*, and declare what we are to *Do*; as the *Fourth Commandment* of the *First Table*, the *Fifth* of the *Second*. Others are *Negative*, and shew Us what we are to *Avoid*; As all the *Others* of *Both Tables*.

Q. What do you Observe from this *Distinction*?

A. A Great Difference with Respect to our Obligation to Obedience. For (1st) The *positive Commands*, though they are always in force, and therefore Oblige all who have any Concern with them, and so long as they are under the Power of them; yet they do not extend to *All Persons*, nor Oblige at *All Times*. As for Example: *To Honour our Father and Mother*; is a Duty of Eternal Obligation. But then many there are, Who have no *Father*, nor *Mother*; and therefore neither can They lie under any Obligation to *Honour* Them. Again, *To Observe the Sabbath Day to keep it Holy*, is a Command that never ceases to Oblige. But yet should a Man be made a *Prisoner*, or a *Slave*, in a *Pagan*, or *Other Country*, where he had no Means, nor Opportunity to Observe it; whilst he lay under those Circumstances, he would not be Guilty of any Sin by *not Observing* of it.

G

But

But now the *Negative Commands*, not only Oblige *Always*, but *All Persons*, at *All Times*, and in *All Circumstances*. And therefore, to *Worship* any other God, besides the Lord: To make any *Graven Image*, to bow down before it, and worship it: To take God's Name in Vain: These and the like *Prohibitions*, oblige Men to a constant, uninterrupted Observance of them; be their Circumstances, or Conditions of Life, what they will. Nor can it, at any Time, or upon any Occasion, be lawful for any Man, To worship another God; To make a *Graven Image* to worship it; To take God's Name in Vain; and the like.

Q Have you any thing farther, to Observe from this *Division*?

A This only; that these Two kinds mutually Include one Another: So that when God commands any Duty to be perform'd, we are to understand that he does, by the very same Command, forbid whatsoever is contrary thereunto, to be done by Us. And again, when he forbids any thing to be done; he does thereby Require Us to fulfil the Opposite Duty imply'd; as well as to avoid the Sin which is expressly taken Notice of. To clear my meaning in an Instance of Each Kind. God commands us, in the *Fourth Commandment*, to keep holy the *Sabbath-Day*; and that by *Sanctifying* of it to a *Religious Rest*: And, by the same Commandment, he forbids Us to do any *servile Work* upon it; or any thing whereby this Day, may be unallow'd, or profaned by Us. And this would have been understood, by the Other part of the Command, though God had not expressly taken notice of it. In like manner; When in the *Sixth Commandment*, God forbids

us to *Commit Murther*; we are to understand, that we are not only *prohibited* thereby to stab, or poison, our Neighbour; but are *Required* to do, what in Us lies, to *Cherish*, and *Preserve* his *Life*: To help him, if he be assaulted by Another; to feed, and cloath him, as far as we are able; and to prevent, according to Our Ability, whatsoever may bring him in danger of losing of it.

Q. Are there any Other General Rules that may be of Use to us, in the *Understanding* of the *Commandments* here proposed to Us?

A. There are Several such Rules; but those of most consequence seem to be these Four.

"First, That in every *Commandment*, the General thing Express'd, comprehends under it all such Particulars, as either directly depend upon it; or may Fairly, and Reasonably, be Reduced to it. Thus the *Seventh Commandment*, though in express Terms, it Forbids only the Sin of *Adultery*; yet, under that General, is to be extended to all manner of *Fornication*, *Unclean-ness*, *Lasciviousness*; not only to all unchast *Actions*, but to all wanton *Words*, *Thoughts*, *Desires*: To all immodest *Behaviour*, and indecent *Attire*. To whatsoever, in short, may intrench upon that Gravity, and Reservedness, which our Religion Requires of Us; or may be apt to tempt Us to such Sins as are here forbidden: Such as *high* and *full Diet*; *soft Cloathing*; the *Company* of *Younger*, especially of wanton *Women*; from all which we must abstain by virtue of this *Commandment*: As also, from all Places of *Danger*, such as *Play-houses*, *Balls*, *Dancings*, *Musick-meetings*, and the like.

Q. What is the next General Rule to be Observed, in the *Interpreting* of these *Commandments*?

G 2

A. "That

A. "That where any Duty is Required, or any Sin Forbidden; we are to Reckon our selves obliged thereby, to Use all such Means as may Enable Us to Fulfil the One, and to Avoid the Other. Thus, because in the Eighth Commandment we are Required not to Steal; therefore, in order to our more constant, and ready Avoiding of it, we must account our selves obliged, not only to watch our Actions, that we do not in any Thing defraud our Neighbour; but moreover to do, what in us lies, to keep our selves out of such Circumstances as may be likely to tempt us thereunto. We are therefore, by virtue of this Commandment, Required to Work for the supply of our Own Needs, and of the Wants of those who depend upon Us. We are to live Soberly, and Frugally; free from Vice, and all Extravagance. We are to avoid all Lewdness, Gaming, and the like Occasions of Excess: To abstain from all Idle, Dissolute, and Dishonest Conversation, and Acquaintance; and from whatsoever else may be apt to tempt us to, or engage Us in the Sin, which is here forbidden to Us.

Q. What is the Third Rule to be Observed, for the better Understanding of these Commandments?

A. "That the last Commandment is to be look'd upon by Us, not so much as a single Commandment, as a general Caution Given to Us, with Relation to most of the Duties of the Second Table; which ought to be Govern'd, and Influenced by it. Thus because we must not steal from, or defraud our Neighbour of his Goods, neither must we Covet them. Because we must not commit Adultery, neither must we Lust. Because we must do no Murder, neither must we
desire

desire the hurt, or death of our Neighbour. For this is the first spring of Evil in our Hearts; and by stopping of which, we shall the most effectually Arm our selves against the Commission of it.

Q. What is the last General Rule to be observed, for the better Interpretation of God's Commandments?

A. "That wheresoever we are Prohibited to Do any thing our Selves, as Sinful, there we are to take Care that we be not Partakers of Other Men's Guilt, who do Commit what was so prohibited; By Advising, Assisting, Encouraging, or otherwise Aiding, and Abetting them in it. Nay, we must not so much as Give any Countenance to the Evil which they do, by making Excuses for, and extenuating their Guilt; by hiding, or concealing of it; least by so doing, we make our selves accessary to it, and contract to our selves a stain by it.

S E C T. XXIII.

Q. YOU said that the First Table contain'd those Commandments which concern our Duty towards God: What is the first of These?

of the Worship of God, and of Him only.

A. Thou shalt have none Other Gods but Me.

Q. Is this all that belongs to this Commandment?

A. Yes, it is.

Q. What then do you account that which goes immediately before it, and was also deliver'd by God Himself; namely, I am the LORD thy God, which brought thee out of

the Land of Egypt, out of the House of Bondage ?

A. It is a *General Preface*, or *Introduction*, to the *Commandments* ; and represents to us the Two great Grounds, or Motives, on which God Required the *Jews* to Obey those *Commandments* which He was about to deliver to them ; namely, First, * *That He was the Lord their God* : And Secondly, *That He had brought them out of the Land of Egypt, out of the House of Bondage.* Deut. i. 30. vi. 21. xxvi. 8. Judg. ii. 1.

* Lev. xviii.
21. xix. 14.
16, 18, &c.
xxi. 12, &c.
xxii. 2, &c.
Num. iii. 13.

Q. Do these *Reasons* extend to Us *Christians* ?

A. They do, and that no less, if not more, than they did to the *Jews*. (a) For we are the *Spiritual Israel*, and *Heirs of the Promises*. (b) He is the *LORD our God*, by a more Excellent *Covenant* than He was theirs. (c) He has brought Us out of that *Slavery* of which the *Jews Egyptian Bondage* was but a *Type*. (d) And has prepared for Us an *Inheritance* in *Heaven*, in comparison of which their *Land of Canaan* is nothing to be accounted of.

(a) Rom. ii.
28, 29.
1 Cor. x. 18.
Gal. iii. 23, 26.
--vi. 16.
Phil. iii. 3.
(b) Heb. viii.
6, 8, &c.
(c) Luke i.
74, 75.
(d) Gal. iv.
26.
Heb. xii. 22.
Rev. iii. 12.
xxi. 2, 10,
&c.

Q. What is the full Import of the *first Commandment* ?

A. * That we should have the *LORD* for our *God* ; and * that we should have no *Other* besides Him.

Q. What is it to have the *LORD* for our *God* ?

A. It is to *Think of Him*, and to *Worship Him*, as *God*.

Q. How ought we to *Think of God* ?

A. As of an *Eternal*, and *All-Perfect Being* ; the *Maker*, and *Preserver*, of *All Things* : And Our most *Gracious* and *Merciful Father*, in, and through his *Son*, *Jesus Christ our Lord*.

See before,
Sect. vii.

Q. How

Q. How ought we to *Worship* God?

A. With all the *Powers* and *Faculties* both of our *Souls* and *Bodies*: In *Publick*, and in *Private*: According to all that in is *Holy Gospel* he has required, or by the Force of our *Own Natural Reason*, directed Us to do.

Psal. v. 7.
xlvii. 6, 7.
xcv. 6.
cxxxii. 7.
Mar. vi. 5. &c.
Jo. iv. 24.
1 Cor. vi. 20.
Phil. iii. 3.
Heb. x. 25.

Q. What are the main *Things* wherein we are to express our *Duty* towards God?

A. It is almost impossible to *Recount* them:

But, in general, it is our *Duty*, to (a) *Believe* in Him; to (b) *Fear* Him; to (c) *Love* Him, with all our *Heart*, with all our *Mind*, with all our *Soul*, and with all our *Strength*; to (d) *Worship* Him; to (e) *Give* Him *Thanks*; to (f) put our whole *Trust* in Him; to (g) *Call* upon Him; to (h) *Honour* his *Holy Name*, and his *Word*; and to (i) *Serve* Him truly all the *Days* of our *Life*.

(a) Jo. i. 12.
vi. 29.
Act. xiii. 39.
Rom. x. 9.
Gal. iii. 23.
Heb. xi. 6.
1 Jo. iii. 23.
v. 13.
(b) Psal. xxii.
23. xxxiii.
18. xxxiv. 11.
Prov. i. 7.
Mat. x. 28.
Luke i. 50.
(c) Psal. xcii. 1.
cv. 1. cvi. &c. Eph. v. 20. 1 Thes. v. 18. (f) Psal. ii. 12. xviii. 30. cxv. 9, 10, 11. Rom. xv. 12. 2 Cor. i. 9. 1 Tim. vi. 17. 1 Pet. iii. 5. (g) Psal. xiv. 4. xviii. 3. cxvi. 2, 13, 17. cxlv. 18. Acts ii. 21. Rom. x. 12, 13, 14. 1 Cor. i. 2. (h) Psal. lxi. 2. xcix. 3. cxix. 11, &c. cv. 140, 161, 162. Col. iii. 16. 1 Thes. ii. 13. Heb. ii. 2. iv. 12. Jam. i. 21. (i) Psal. ii. 11. c. 2. Luke i. 74. 1 Thes. i. 9, 10. Heb. ix. 14.

Q. What are the chief *Offences* that may be Committed, against this Part of the first *Commandment*?

A. They are chiefly these: First, *Atheism*, and *Infidelity*, whether it be *Speculative*, or *Practical*; that is to say, whether Men do Really believe that there is no God; or live so as if they did; without either any due *Worship* of Him, or *Regard* to Him. Next to these, all *Unworthy Opinions* of God, or *Blasphemous Thoughts*, or *Speeches* against Him. Such are the *Thoughts*, and *Speeches*, of Those who not only deny the *Doctrine* of the *Trinity*, but make it their

Business to Expose, and Ridicule the Belief of it. And, lastly, Such are all the *Heinous*, but especially the *Habitual Sins*, which Men fall into; and the consequence of which plainly shews, either that they do not in Good Earnest believe the LORD to be their God, or that they are yet to consider what that Belief requires of Them.

Q. What is the Other thing proposed to Us in this Commandment?

A. Not to have any Other, besides the LORD, for our God.

Q. Is there any Other God, besides the LORD?

A. No, there is not; nor does this Commandment at all Suppose that there is. But when these Commandments were delivered, the World generally believed in, and worshipped, *Other Gods*, besides the LORD; who was almost utterly forgotten by Them. And therefore it was highly necessary, that the LORD should, in the very first Place, caution his People against this Folly, and Idolatry.

Q. How many ways may Men have *Others* for their *Gods*, besides the LORD?

A. By as many ways as They are capable of shewing, that They *have Him* for Their God? Namely, First, by *Thinking* of them as God; and, Secondly, by *Worshipping* of them as Such.

2 Cor. viij.
5, 6.
Gal. iv. 8.

Q. Is it possible for any Man who *knows*, and *worships* the LORD, to have any *Other God* besides him?

1 Kin. xi. 4.
2 Kin. xvii.
33, 34.

A. So this Commandment evidently Supposes; and so indeed it may easily enough be: There being nothing so Unreasonable which an immoderate Superstition is not capable of leading, sometimes, even Wise-Men into. And there-

therefore not only God here gives this Caution to the *Jews*; but *St. Paul*, in like manner, forewarns even the *Christians* to whom he preached, to flee from Idolatry; 1 Cor. x. 14. and not to keep Company with a Brother, (that is, a Christian) who was guilty of it. 1 Cor. v. 11.

Q. How can this be; seeing He who *knows*, and *believes aright* of God; must *know*, and *believe*, that there neither is, nor can be, any Other God besides Him?

A. Would Men always Act consistently to their Own Knowledge, and Profession, it would then indeed be Impossible for those who had a Right Notion of God, to have any Other God besides Him. But, as in Other Cases, Men may know very well what their Duty is, and yet Act contrary to it; so it is certain that they not only may, but have done, in the Case before Us. In short, Whosoever gives *Divine Honour* to any Being, does thereby *profess* that Being to be God, as much as He who swears Allegiance to any Person, does by such his Action, Recognize that Person for his Prince. Now such an Honour *Religious Prayer*, and *Invocation*, without all Controversy, are. Yet these the Church of *Rome* does publickly, and solemnly, Pay to Others, besides the LORD; and by so doing, shews to all the World, that *She has Other Gods, besides Him*.

Q. What do you then suppose to be the full import of this Second Part of the present Commandment?

A. That we should neither Believe in, Account of, or Worship any Other, as God, besides the LORD: Whether it be by *Forfaking Him*, and *Falling off altogether to Idolatry*; or by

by Giving the Honour of God to Any Other Being, together with Him.

S E C T. XXIV.

Of the Idolatry of Image Worship: Its heinousness, and danger.

Q. WHAT is the Second Commandment?

A. Thou shalt not make to thyself any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

Q. How does this Commandment differ from the Foregoing?

A. The Design of the First Commandment was to determine, and set us Right in, the Object of our Religious Worship; and to prevent Us from giving Divine Honour to any besides the true God. The Design of this, is to direct Us in the Manner of worshipping Him; that so we may not only serve the true God, but may serve him after such a Manner as he Requires, and is most fitting for Us to do.

Q. What is the full Import of this Commandment?

A. It is this; First, * That we must not make any Image of God, at all; be our Design what it will, in making of it. Nor, Secondly, * That of any Other Being, with an Intention to pay any Honour, or Worship, to it.

Q. Do

Q. Do you think it utterly Unlawful to make any Image at all of God?

A. It is certainly Unlawful, and is in many Places of *Scripture* expressly forbidden; as being highly dishonourable to the *Infinite Nature*, and *Majesty of God*; and of Great danger, and harm to Us. See *Deut.* iv. 15, 16. *Isai.* xl. 18. xlii. 8. *Rom.* i. 23.

Lev. xix. 4.
---xxvi. 1.
Ezek. xiv. 3, &c.
Act. xvii. 29.

Q. What think you of the *Image of Christ*; may not that be made without offending against this Commandment?

A. *Christ* being Man, as well as God, his *Body* may certainly be aptly enough Represented by an *Image*; nor would it be any Sin so to do, provided that no Use were made of any such *Image*, in any part of our *Religious Worship*. But to Represent God the *Father* in a Graven Image; to paint the *Holy Trinity*, and that in so profane a manner as it has often been done in the *Church of Rome*, is certainly a Great Sin, and a Great Scandal; and directly contrary to the Intention of this Commandment.

Q. Do you then look upon all Use of *Images* in *God's Service* to be Unlawful?

A. I do account it contrary to the *Prohibition* of this *Commandment*, and by consequence, *Unlawful*. And therefore when *Aaron* first, and afterwards *Jeroboam*, made Use of them for this purpose; we find how highly God was pleased to Resent it; and with what detestation it is condemn'd in the *Holy Scriptures*. *Exod.* xxxii. 1 *Kings* xii. 30. xiii. 34. *Psal.* cvi. 20.

Lev. xxvi. 3.
Deut. iv. 16.
Amos v. 26.

Q. What say you to the Practice of the *Church of Rome* in this particular?

A. That it is Scandalous, and Intolerable: There having never been greater *Idolatry* committed among the Heathen in the business of *Image-*

Image-Worship, than has been committed in that Church; and is, by Publick Authority, still practised by it; especially in the Ceremony of their *Good-Friday Cross-Worship*.

Q. Do you think they are so foolish as to *Worship the Cross*; or is it *Idolatry to worship Christ, in presence of the Cross*?

A. If we may either believe their Own Words, or judge by their Actions, they *Adore the Cross*, as well as *Christ*; and Both alike, and with the same *Worship*. As for the new pretence of *worshipping Christ in Presence of the Cross*, it is a meer delusion, contrived only to cheat ignorant People: And carries just as much sense in it, as if you should ask, whether it were lawful to say your Prayers *in Presence of a Post*; or to write a Letter *in the Presence of a Candlestick*; the Nonsense of which there is no One so dull as not to discover.

Q. What is the *Positive Duty Required of Us in this Commandment*?

A. To *worship God* after a manner suitable to his Divine Nature, and Excellencies: *God is a Spirit, and whoso will Worship Him aright, must do it in Spirit and in Truth, Jo. iv. 24. Rom. xii. 1. Comp. Mat. xv. 8.*

Q. How has God enforced these Commandments?

A. He has done it after a very singular Manner: By declaring, 1st, That He is a *jealous God*, *Acts xvii. 29, 30, 31.* and *will not suffer his Glory to be given to Another*; neither his Praise to be given to Another. *Deut. viii. 19. Graven Images. Isai. xlii. 8.* But 2dly, Will Visit this Sin not only upon Those who commit it, but on their Posterity also, *to the Third, and Fourth Generation.* As on the Other side, 3dly, To those who are Careful to Worship Him as they

they ought to do, He will shew abundant Mercy in this present Time ; and, in the World to come, Give them Life Everlasting.

Q. Can it consist with the Justice of God to Punish One for the Sin of Another ?

A. No certainly, nor does God here threaten any such thing. But God, who is the great LORD of the whole World, may so punish a Man for his Sins, that the Evil of it shall Reach not to Himself alone, but to his Posterity also. And thus the Children may be *Visited*, and yet not *Punish'd*, for their Father's *Idolatry*. As in the Case of High-Treason, the Father by forfeiting his Honour, and Estate, brings the Ill consequence of his Crime upon his Family, as well as upon himself ; and the Prince by exacting the Penalty of the Law, does truly *Visit*, though not *Punish*, the Children ; for the Offence which the *Father* alone Committed.

Q. How then do you Understand this Part of the Commandment ?

A. God had, in general, promised to the Jews *Temporal Blessings* to Encourage their Obedience ; and had denounced *present Evils* against them, to keep them from Sinning. But to set a particular Mark of his Indignation upon the Sin of *Idolatry*, He thought fit to declare, that if they Offended in this Matter, He would not only severely punish them Himself, but would deliver them up into the Hands of their Enemies, who should Oppress both Them, and their Children after them. Whereas if they continued firm to his Worship, tho' otherwise they should be guilty of many lesser Crimes, yet he would not cast them off from his Favour ; but, on the contrary, would bless both Them, and their Posterity, with Plenty and Prosperity, all

1 Kin. xi. 24
--xiv. 22, 23
--xv. 29, 30
2 Kings xxii
17.
--xxiv. 3.
Lam. v. 7.

their

their Days. This I take to have been the literal meaning of the present Denunciation; and how exactly it was made Good to Them, their History sufficiently declares to Us.

Q. May this be, in any wise, Apply'd to Us Now?

A. Thus far it may, To teach us how heinous the Sin of Idolatry is; how Odious in the sight of God; how worthy of his Vengeance; how certain to feel it. The Jews were, in their whole Estate, a Figure to Us: As therefore God threatned that he would, with the utmost Severity, Require this Sin of Them; so most certainly he will do it of Us; It may be in this present Life, but without all Controversie in the Life which is to Come.

1 Cor. vi. 9.
Gal. v. 20, 21.
Rev. xxi. 8.
1--xxii. 15.

S E C T. XXV.

Q. What is the *Third Commandment*?

A. Thou shalt not take the Name of the Lord thy God in Vain, &c.

Q. What is the Design of this Commandment?

A. To secure that Honour we ought to Pay to God, by a reverend Esteem of whatsoever Relates to Him.

Q. What do you mean by the Name of God?

A. I understand thereby God Himself, and whatsoever has any Immediate Relation to Him. Psal. xxix. 2. Exod. xxxiv. 14. Deut. xxviii. 58.

Q. When may we be accounted to take God's Name in Vain?

A. When we make mention of God; or of any thing which belongs to Him, Rashly, and Irreverently; In a way that is not suitable to his Divine

Of taking
God's Name
in Vain, and
therein, of
Swearing,
Vowing, Pray-
ing.

Divine Honour, and Majesty; nor to that deference we ought to pay to his Sovereign Power, and Authority over Us.

Q. Upon what Occasions, especially, may God's Name be made Use of by Us?

A. Chiefly on these Three; In **Swearing*: **Vowing*: **Praying*: And in all these it may be, and oftentimes is, taken in Vain.

Q. When may we be accounted to take God's Name in Vain, by using it in *Swearing*?

A. When we swear falsely: *Lev. xix. 12.*

(a) Whether it be by a positive asserting of what is Untrue; (b) or by Tricking, and Equivocating, in what is in some Respect true; tho' not in that, in which we would be understood to swear. (a) Mat. xlviii. 1. Mal. iii. 5. (b) Psal. xxi. 4.

2dly, When we swear Needlessly; where either the Matter was not of Moment enough to justify the Solemnity of an Oath, or might have been sufficiently determined without One. Mat. v. 34. &c.

Of which kind are the greatest part of those Voluntary Oaths, which are so frequently Used by Profane Persons in their Common Discourse.

3dly, When we Swear Rashly, but especially in Matters of Promise; in which we are the most exposed to the Danger of Perjury. And 4thly, When we Swear Irreverently: Whether we take an Oath carelessly, and lightly, and without due Regard to the Honour of God's Name, our Selves; or Administer it So to Others.

Q. What think you of Those who Swear not only by the Name of God, but by that of some Creature; such as the Blessed Virgin, or the like Saint?

A. I think it to be, without all Controversie, Sinful: As Giving that Honour to the Creature, which is due only to the Creator. And so God himself declares that he accounts it:

Deut.

Deut. vi. 13. Thou shalt fear the LORD thy God; and serve him: and shalt swear by his Name; Thou shalt not Go after Other Gods. And again, Deut. x. 20. Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and Swear by his Name. And when, in process of time, that People began to do otherwise; the Prophet Jeremy tells us how heinously God Repented the Affront that was thereby put upon Him: Jer. v. 7. How shall I pardon Thee for this? Thy Children have forsaken me, and sworn by them that are no Gods. And again, Amos viii. 14. They that Swear by the Sin of Samaria, and say, Thy God, O Dan, liveth, and the manner of Beer-sheba liveth: Even they shall fall, and never Rise up again. Comp. Josh. xxiii. 7. Jer. xii. 16. Zeph. i. 5.

Q. How does it appear that to Swear by any Creature, is to Give to that Creature by whom we Swear, the proper Honour of God?

A. The very Nature of an Oath declares it: Which supposes the Person whom we Swear by, to be capable both of discerning the Truth, or Falshood, of what is Sworn; and the Sincerity or Insincerity, with which we Swear; and also of Punishing us for our Perjury, if we Swear Otherwise than we ought to do. All which are Actions proper to God alone, and above the Capacity of any Creature: And therefore being ascribed to One who is not God, must needs give the Honour due to God alone, to that Person by whom we Swear.

Q. Is it lawful to Swear in any Matter of Moment; if we take care to Swear in such a manner as we ought to do?

A. It has been the Opinion of many Good Men, that We should decline all Voluntary Swearing,

ing, even in Matters of Moment, as much as may be: And that for fear of *Perjury*, which is a Sin of a very heinous Nature. Yet if we are required to do it by such whom we ought not to disobey, and we do it Faithfully, and Reverently, *In Truth, in Judgment, and in Righteousness*: *Jerem. iv. 2.* It is both an *Act of Religious Worship*; and for the *Glory of God*; and upon both those Accounts undoubtedly *Lawful*. Nor did our *Saviour* ever intend to forbid *Swearing* altogether; but only to Restrain all *Voluntary, and Needless, Use* of it in *Common Conversation*; and to keep Us, when we do Swear, to the Doing of it only by the Name of God, and not by that of any *Other Thing, or Person*. See *Mat. v. 34, &c.*

Q. How may God's Name be taken in Vain, by Vowing?

A. * By Vowing to do any thing which may *Judg. ix. 31.* not lawfully be fulfill'd: * By Vowing that which we are not Able to fulfill: * By Vowing Rashly, and Indiscreetly, what though we should be Able to fulfil, might yet much better, and more prudently have been let alone: * By Vowing any thing for a long time to Come, it may be for One's whole Life; and of our future Capacity to make Good which hereafter, we cannot, at the present, judge: And lastly; * By accustoming our selves to Vow frequently; which must necessarily expose Us to the hazard of not performing our Vows.

Q. Is it not Good then to make any Vows at all?

A. There is no doubt to be made but that a Vow, duly Regulated, is not only *Lawful*, but *Acceptable* to God. But then that it may be so, we should take heed; 1st, Not to Vow upon Every Occasion; but when we have some considerable

H

fiderable

considerable Motive to engage Us to the doing of it. 2dly, To see that what We do *Vow*, be in its self *Good*; fit for Us to *Vow*, and for God to *Accept*. 3dly, That we be sure not to *Vow* any thing, but what we are in a Capacity to fulfil. *Eccles. v. 4, 5. When thou Vowest a Vow unto God, defer not to pay it, for He hath no pleasure in Fools; pay that which thou hast Vowed. Better is it that thou shouldst not Vow, than that thou shouldst Vow, and not Pay.*

Deut. xxiii.
21, 22, 23,
Psalm. lvi.
13, 14;
Prov. xx. 25.

Q. When do we take God's Name in Vain in Praying?

Jam. iv. 3.

A. * When we *Pray*, without minding what we are about: * When we *pray* for such things as we ought not to *pray* for: * When in our *Prayers*, we use vain *Repetitions* of God's Name without Need, and against Reason. But especially, when we join the Name of any Creature, with that of God, in our *Prayers*; as the *Papists* in many, or rather most, of their *Prayers* do.

Mat. vi. 7.

Q. Are there not Other ways of taking God's Name in Vain, besides those we have hitherto spoken of?

Ier. xxiv. 16.
2 Kings xix.
30.
Prov. xiii. 13.
Luke viii. 18.
1 Cor. xi. 27.

A. There are several Other ways: * By profane *Cursing*, as well as *Swearing*: * By any light and unfitting Use of God's Name, in our *Common* and *Vain Conversation*: * By all lewd, *Atheistical Discourse*: * By *Blaspheming*, or speaking *Reproachfully* of God, or his Religion: * By *murmuring* against him: * By *Ridiculing*, *Abusing*, or otherwise *Profaning* his *Holy Word*: * By *Despising*, or *Exposing* his *Ministers*, upon the Account of their *Function*; and as they stand *Related* to him: * By an *Irreverent Behaviour* in his *Publick Service*; in the Use of his *Prayers*, and *Sacraments*: In short, * By a *Contemptuous* treatment

treating of any thing in which his *Name* and *Honour* are concern'd.

Q. What does this Commandment positively Require of Us?

A. To Honour God's Holy Name, and Word : To employ our Tongues to his Praise, and Glory : Never to make mention of God, or of any thing which relates to Him, without a Religious Reverence : And to Use our Utmost Endeavour, upon all Occasions, to keep up the Reputation of Religion ; and the Respect which is due to Holy Things, for the sake of God, and as they have a Relation to Him.

Q. What is the *Sanction* wherewith God has enforced this Commandment ?

A. It is this ; that the **LORD** will not hold him Guiltless that taketh His Name in Vain.

Q. What do you Understand thereby ?

A. That He will severely Punish such Sinners ; and not suffer his Name to be Profaned by Them, without bringing some Exemplary Vengeance upon them, for such their Presumption.

Lev. xxiv. 16.
2 Sam. xii. 14.
- xxi. 1.
2 Kings xix. 35.
Zech. v. 3, 4.

Q. If this be so, how comes it to pass that such Persons oftentimes escape, without any such Exemplary Mark of God's Vengeance against Them ?

A. We are not to call God to Account for his Actions. It is enough that he has assured Us, that He will not hold such Persons Guiltless : And that therefore every such Sinner, must either Repeat, in a very singular manner, of his Offence in taking God's Name in Vain ; or he shall assuredly be punish'd with an extraordinary severity for it ; It may be in this present Life, but without all question, in that which is to Come.

S E C T. XXVI.

*Of the Christi-
an Sabbath;
and the San-
ctification of
it.*

Q. **W**Hat is the last Commandment of the *First Table*?

A. Remember that thou keep Holy the Sabbath-Day, &c.

Q. What do you mean by the *Sabbath-Day*?

A. The Commandment it self explains it. 'Tis a *Seventh Day* of Rest, after Six of Work and Labour: Six Days shalt thou labour, and do all that thou hast to do; but the Seventh Day is the Sabbath of the LORD thy God. In it thou shalt do no manner of Work.

Q. Wherefore did God establish a *Seventh Day* of Rest, after Six of Work and Labour?

Gen. ii. 2.

A. In memory of his having Created the World in Six Days; and on the Seventh Day Rested, and Ceased from Creating it: And to keep thereby the Memory of his being the Creator of the World; and to engage Mankind solemnly to acknowledge, and Worship Him, as such. For in Six Days the LORD made Heaven and Earth, the Sea, and all that is therein; and Rested the Seventh Day; wherefore the LORD Blessed the Seventh Day and Hallowed it.

Q. Was this Command given by God to Mankind from the beginning of the World?

A. So Moses tells Us, Gen. ii. 2. And it is to be doubted but that accordingly such a Sabbath did continue to be Observed, so long as any Sense of true Religion Remained upon Earth.

Q. How then did it become Needful for God to Renew it again in this Place?

A.

A. As it was needful for him to Renew many Other Precepts; which yet were certainly both given by him, and Observed in the World, long before. No body doubts but that *Adam*, and his first Descendants, both *knew*, and *worshipped* the *True God*; Yet this was provided for again Now. So immediately after the *Flood*, the *Law* against *Murther* was solemnly *promulged*; *Gen. ix. 6.* Yet nevertheless the same Command was here again *Repeated*. As for the Case before Us; as Men lived farther off from the *Creation*, and *Wickedness* prevailed over the *Face* of the *Earth*, and the *true Worship* of *God* was corrupted by almost an *Universal Idolatry*; so was the *Solemn Day* of his *Worship* neglected likewise. And though it may have in some measure been revived after the *Flood*, and continued, in some part of *Abraham's Family*; yet, in their *Egyptian Slavery*, it was utterly abolish'd; and the very memory of it seems to have been lost among them.

Q. When did God Renew this Command to Them?

A. Presently after their passing through the *Red Sea*, *Exod. xvi.* when he began to give the *Manna* to Them. For then he commanded them to gather it every Morning for *Six Days*; but on the *Sixth Day* to provide a double Quantity for the next Day; because that thereon they should keep the *Sabbath* to the *LORD*, and no *Manna* should fall, or be *Gathered*, upon it.

Q. On what *Day* of the *Week* did that *Sabbath-Day* Happen?

A. On that which They, from thenceforth, Observed for their *Sabbath-Day*, and which answers to our *Saturday*.

Q. Was that the same Day on which God *Rested* from the *Creation*, and which He had before Commanded *Adam* to keep in memory of it?

A. That we cannot tell: By the Providence of God so it may have been; but that it was so, God has not declared to Us, nor is it possible, (without a particular Revelation,) for Us to come to the knowledge of it. That which is more certain is, that God designed this *Particular Day* to be kept by the *Jews* in memory of his final *deliverance* of them out of their *Egyptian Slavery*, by destroying, on that Day, *Pharaoh* and his *Host* in the *Red-Sea*; and of his Miraculous *feeding* Them with *Manna* in the Wilderness. For which Reason it was that He Required that strict Rest of them upon it, of which we Read: *Exod. xxxi. 12, 14. &c. Nehem. xiii. 15, 17. Isai. lviii. 13.* that thereby they might both keep up the memory of the hard Work they had been held to during their *Abode* in *Egypt*, where they were not suffer'd to Rest on the *Sabbath-Day*; and be the more engaged to serve that God, who had so wonderfully delivered them from that Wretched Estate.

Q. How then, upon the whole, are we to consider the *Jewish Sabbath*, here establish'd by God?

A. It is evident from the several Reasons Given for it, in the Command its self, that it must be considered in two different Respects: 1st, As a Day to be Kept by Them in memory of the *Creation*: *Exod. xx. 11.* and to declare themselves thereby to be the Worshipers of that God, Who *Created the Heaven and Earth*: And to this End, they were Required to Ob-

serve

serve a *Seventh day of Rest*, after *Six of Labour*; because God wrought *Six days*, and Rested the *Seventh*. And, 2dly, as a Day to be Observed in Memory of their *Egyptian Bondage*, and of God's delivering them out of it; *Deut. v. 15*. And thus the *Jews* were tied to Observe not only the *Proportion*, but the very *Day* of the Week too; as being that Day on which they had pass'd the *Red Sea*, and so were set intirely free from their Slavery. For which Reason also they were obliged not only to Worship God upon it, but more-over to *Abstain* from all *bodily Labour*; and that under the Pain of Death, *Exod. xxxi. 12, &c. Numb. xv. 32*.

Q. How far do you suppose this Command Obliges Us now?

A. As much as ever it did the *Jews*, though not exactly after the *same Manner*. We Worship, as they did, that God who in *Six Days Created the Heaven, and Earth; the Sea, and All that in them is, and Rested the Seventh Day*: and in acknowledgment thereof, We stand Obligated, with Them, to keep a *Seventh day of Rest*, after *Six of Labour*. But then as they Worship'd this God under the peculiar Character, of the God who brought them out of the Land of *Egypt, out of the House of Bondage*; so were they determined to take that particular *Day*, the *Seventh* of the *Week*, for their *Sabbath*, upon which he compleated their Deliverance; and strictly to abstain from all *bodily Labour* upon it. Now, in this respect, We differ from them. We Worship God, the Creator of the World, under a much higher, and more divine Character; as he is our *Father, and Deliverer, by Jesus Christ our Lord*: Who upon the *first Day* of the *Week, Rose from the Dead*, and thereby

put an End to the *Jewish Oeconomy*. And in Testimony hereof, we keep the *First Day* of the *Week* for our *Sabbath*; and so profess our selves to be the Servants of the *True God*, thro' the *Covenant* which he has been pleased to make with *Mankind*, in *Christ Jesus our Lord*.

Q. Upon what *Authority* was this change of the *Sabbath-day* made?

A. Upon the greatest that can be desired: The *Reason* of it has been already mention'd; viz. *Christ's Rising* on this *Day* from the *Dead*. The *Thing* it self was done by the *Apostles*; who, no doubt, had in this, as in all the Rest that they did, the *Direction* of the *Holy Ghost*. And as for the *Jewish Sabbath*, which is the *Seventh-day*, besides that the *Ground* of it does not concern Us; *St. Paul* speaks of it as ceasing with the *Law*, no less than the *New Moons*, or *Meats*, and *Drinks*, prescribed by the same *Law*, *Col. ii. 16.*

Q. How are we to keep our *Sabbath-day*?

A. We are to consecrate it to a *Religious Rest*, * By attending upon the *Publick Service* of the *Church*; * And *hearing God's Word* Read, and *Preach'd* there. * By participating of the *Holy Sacrament*: * By *private Prayer*, *Meditation*, and *Reading*: * By *Works of Charity*, and *Mercy*: * By taking all the *Care* we can to improve our *Own Piety*, and to help *Other Men* in the enlivening of theirs.

Q. Is all *bodily Labour* forbidden to Us, upon this *Day*, as it was to the *Jews*?

A. No, it is not: *Works of Charity*, and *Necessity*, may certainly be done upon it. *Friendly Visits* and *Entertainments*, may, in a reasonable *Measure*, be allow'd also: Provided that neither the *publick Service* of the *Church*, nor the

Acts xx. 7.
1 Cor. xvi.
3, 2.
Rev. i. 10.

Jer. xvii. 24.
Isa. lviii. 3.
Ps.
Acts xiii. 27.
—xv. 21.
—xvi. 13.
—xx. 7.
1 Cor. xvi.
3, 2.

the Necessary Improvement of our Own private Piety, be at all neglected thereby. But as for all *Works of Gain*; all such Allowances as are inconsistent with the Religious Design of the Day; or may be apt to give Offence to any Good Men; they ought, without question, to be avoided upon it.

Q. What is forbidden by this Commandment?

A. To neglect, and profane the Sabbath: Not to employ it to the Honour, and Service, of God; much more to spend it in Idleness and Pleasure, in Sin and Debauchery, as too many wicked Persons are wont to do.

Q. Is there any Thing further Required of Us, in Order to the full Observance of this Commandment?

A. This only; that we be careful not only to Sanctify the Sabbath-day our Selves, but to see that *All who belong to Us*, do likewise. For, for these also, the Commandment tells us we are to answer: In it Thou shalt Do no manner of Work; Thou, nor thy Son, nor thy Daughter; thy Man-Servant, nor thy Maid-Servant; thy Cattle; nor the Stranger that is within thy Gates. And since now the Piety of our ^{† 29. Car. II; cap. 7.} Own Laws have provided for the better Observation of this Day; we ought, in Obedience to them, as well as out of Conscience towards God, not only to be careful of our Selves and Families, but to bring all Others, as much as in Us lies, to a due Regard of It: If not out of Duty towards Him, whose Sabbath it is; yet for Fear of that Punishment, which the Civil Magistrate is to inflict on those who despise, and profane it.

SECT.

S E C T. XXVII.

Of our Duty towards our Neighbour; & of the Relative Honour which we owe to him; as our Parent, Prince, Teacher, Husband, Master, Of a higher Rank, or a greater Age; with the Duties of such Persons towards us.

Q. What do the *Commandments* of the *Second Table* Respect?

A. Our Duty towards Our Neighbour.

Q. What is the General Foundation of Our Duty towards Our Neighbour?

A. * To Love Him as my Self; and to Do to All Men as I would they should Do unto Me: The One of which shews, what that *Inward Affection* is, which Every One ought to have for his Neighbour; the Other, how we ought to Regulate our *Outward Actions* towards Each Other.

Q. Is a Man Obligated, in all Cases, to Do all that for his Neighbour, which he would desire his Neighbour should Do for Him?

* Mat. xxii.

39.

Mar. vii. 12.

A. Yes, certainly; provided the Rule be but Rightly Stated, and duly Limited, by Us: Otherwise it may prove a Snare, rather than a Guide to Us.

Q. How then do you Suppose that this Rule is to be Understood by Us?

A. We must first set our Selves in our Neighbours Place, and then put it to Our Consciences; Were his Case our Own, what would we desire that One, in Our Circumstances, should Do for Us, and then conclude, that We ought to Do the same for Him. Thus, for Example, If a poor Man ask an Alms of Us; We must not think that We are at Liberty to Refuse him, because We neither need, nor desire, that Any One should Relieve Us: But we must bring his Case home to our selves; and suppose that we were in his Circumstances; poor, and destitute; would we not then think it Reasonable, that One,

One, in *Our Circumstances*, should *Relieve Us*; and that will shew *Us*, that therefore we ought to *Relieve him*.

Q. But must We then, after such a *Change of Circumstances*, absolutely *Do to Others*, whatsoever we would, in the like *Circumstances*, desire, that They should do to *Us*?

A. I do not say that neither: Men may desire what is *Unlawful*, and then in *Conscience* of our *Duty to God*, we must deny them. They may desire what is *Unreasonable*, or may be *Greatly Inconvenient* to *Us*; and, in such Cases, though we *Owe a Duty* to our *Neighbour*, yet we must Remember that we *Owe a Duty* to our *Selves* too; and must consider our *Own Interests*, as well as those of *Our Neighbour*. If a Man should fall into such *Circumstances*, as to need my *telling of a Lye*, or *Forswearing my self*, to bring him safely out of Them; though I should be so *Wicked* as to desire, in the like Case, that *Another* would do the same for *Me*, yet I am not therefore *Obliged*, by this *Rule*, to do this for Him; because neither ought I to desire such a *Thing* of *Another*, nor ought *Any Other* to desire it of *Me*.

Again; should a Man desire me to be bound with him for a *considerable Sum of Money*; which I cannot pay, without great *Damage* to my self, and *Prejudice* to my *Family*: Though I should perhaps wish, that, had I the same Occasion that this Man has, *Another* would be bound for *Me*; yet because the desire is *Unreasonable*, and such as in *Duty* to my self, and my *Family*, I ought not to comply with; neither am I obliged, by vertue of this *Rule*, to answer his Desires in it.

Q. What

Q. What then do you take to be the true Import of this Rule ?

A. That whatsoever I could justly, and reasonably, Desire of Another Man, in my Circumstances ; and it would become him, in Charity, to do for Me ; the same I ought to do for my Neighbour : And thereby make it manifest, as the Other Rule directs, that I do, indeed, Love him as my Self.

Q. To how many Commandments has God Reduced our Duty towards our Neighbour ?

A. To Six ; which make up the whole of the Second Table.

Q. What is the First of These ?

A. Honour thy Father, and thy Mother, that thy Days may be long in the Land which the LORD thy God giveth Thee.

Q. What is the proper Extent of this Commandment ?

A. It expressly Regards only our Natural Parents ; But the Reason of it extends to all Sorts of Persons who are, in any Respect, our Superiours, and to whom we Owe any Singular Honour upon that account : And to the most of which the very Name of Fathers is Given in the Holy Scriptures.

Gen. xlv. 8.
Job xxix. 16.
Judg. xvii. 10.
---xviii. 19.
2Kin. ii. 12.
---v. 13.
---vi. 21.
---xiii. 14.
Isai. xlix. 23.
1Cor. iv. 15.

Q. What are the chief Relations, to which this Commandment may be Referr'd ?

A. They are especially these following :
1. Of Children towards their Parents. 2. Of Subjects towards those who are in Authority over Them. 3. Of Scholars towards their Governours. 4. Of Ordinary Christians towards their Ministers. 5. Of Servants towards their Masters. 6. Of Wives towards their Husbands. 7. Of Younger Persons towards the Aged. And 8. Of those who are in a lower degree, towards such

such as are in a *higher Place of State, and Dignity.*

Q. Does not this Commandment Require some Return of *Duty* from those who are, upon any of these Accounts, to be *Honoured* by Us?

A. In the Equity of it, it certainly does: And therefore as it is *Our Duty to Honour Them*, so it is no less *their Duty* to behave themselves, as their Relation requires towards Us.

Q. What do you mean by *Honouring* of such Persons?

A. Not a bare formal Respect; but, with that, all that Love, Duty and Obedience; all that Help, and Service; which they may justly expect from Us, and which our Own Reason tells Us, we ought to yield to Them.

Q. What are the Particular Duties which are Required of Children towards their Parents?

A. To Love, Honour, and Succour. their Father and Mother: To Obey their Orders, and Bear with their Infirmities, and Submit to their Correction. To promote their Comfort, and Welfare, by all fitting Means; and if they Need, and their Children are Able; to Provide for, and Support Them.

Q. Are all these Duties to be equally paid to both our Parents?

A. They are, and that by the express Words of the Commandment, *Honour thy Father and thy Mother.* Comp. *Prov.* i. 8. vi. 20. *Eph.* vi. 2.

Q. What Return of *Duty* ought Parents to make to their Children?

A. It

Mat. iv. 6, 7.
Mat. vi. 10.
II. 12.
Eph. vi. 1, 2.
I Tim. v. 3.
17. 18:
—vi. 1, 2.
I Pet. ii. 17.

Lev. xix. 3.
Deut. xxvii. 16.
Prov. i. 8.
—xxx. 17.
Mat. xv. 4.
Mat. vii. 10.
Eph. vi. 1, 2.
Col. iii. 20.
I Tim. v. 4.
I Tim. iii. 2.

Deut. iv. 10.
—vi. 7.
—xi. 19.
Prov. xiii. 24.
xxii. 6, 15.
xxiii. 13, 24.
Luke xi. 11.
2 Cor. xii. 14.
Eph. vi. 4.
Col. iii. 21.
1 Tim. v. 8.
Heb. xii. 9.

A. It is their Duty to breed them up Carefully whilst they are young; Vertuously, and Religiously, when they are capable of discerning between Good and Evil. To Love them: To Provide, according to their Ability, for them: To bring them up to some honest and useful Employment: To Encourage them when they do Well; to Correct them when they do Amiss: To be Gentle, and Courteous, towards them; and not by their Passions, or Perverseness, provoke them to Anger, and Alienate their Affections from them.

Q. What is the Duty of *Subjects* towards those whom God has set in Authority over Them?

Exod. xxii. 28.

Eccl. x. 20.

Prov. xxiv. 21.

Mat. xxii. 21.

Rom. xiii. 2.

Tir. iii. 1.

1 Pet. ii. 13,

17.

2 Pet. ii. 10,

21.

Jude 8, 9.

A. To submit to their Laws, to be faithful to their Interests, and Obedient to them in all their Just Commands. To live Quietly under their Government; and to Contribute according to their Capacity, towards the Support and Defence of it: By their Counsel; their Estate; (and if need be) by Venturing their very Lives for their Service.

Q. What if the *Civil Power* shall command Me to do that which is contrary to my Duty towards God?

Act iv. 19.

—v. 18, 29,

41.

A. I must, in that Case, Obey God rather than Man. If for this I shall be punish'd, I must patiently yield to it; and Glorify God, That He has thought Me worthy to Suffer for my Duty to Him. *Exod.* i. 15. 16. *Dan.* iii. 14, &c. vi. 6, &c.

Q. What if any Difference should arise in the *Commonwealth*, of which I am a Member, between the *Prince*, and the *People*.

A. I must carefully Examine where the *Right* lies, and Act so, as is most agreeable to the

Rules

Rules of Religion first; and, (where they are Silent,) to the *Laws*, and *Constitution* of the *State* to which I belong.

Q. What is the Duty of the Civil Magistrate towards his People?

A. To order all his Counsels, Designs, and Enterprizes, as much as in Him lies, to the Publick Good. Not to Vex, or Oppress his Subjects, but to Rule them with Gentleness, and Moderation; but especially with an Exact Justice, and Equity. To be Faithful to the Trust committed to Him; and not seek to Oppress, or Enslave his People. But above all, to take Care of the Service of God; and See that the true Religion be Mainatin'd, and Protected in his Dominions: And to Use his utmost Endeavours for the Suppression of all Vice, Profaneness, and Irreligion; as being at once both Odious to God, and Destructive of the Publick Peace, and Welfare, of any People. *Psal. ci. Isai. xlix. 23.*

1 Kin. iii. 7. 9.
Psal. lxxii. 3.
Eccl. i.
lxxviii. 71.
72.
Prov. xx. 28.
Rom. xiii. 3.
1 Tim. ii. 2.
1 Pet. ii. 14.

Q. What is the Proper Duty of Scholars towards their Teachers; and (which is much the Same) of Ordinary Christians towards their Spiritual Rulers and Guides?

A. To Respect them highly for their Office, and Works Sake: To attend upon their Instructions with Care, and Diligence: To submit themselves to their Conduct, in those things wherein they are set over them: And to Reward them according to their several Stations, and the Work which they have to do.

Mal. ii. 7. 8.
Mat. x. 14. 15.
Luke x. 16.
1 Cor. iv. 1.
15.
---ix. 7. &c.
Gal. vi. 6.
1 Thec. v.
12. 13.
1 Tim. v. 17.
Heb. xiii. 7.
17.

Q. How ought Those, who are Teachers, to behave Themselves towards Them who are Committed to their Charge.

A. They should attend to their Teaching with Faithfulness, and Diligence: Should be careful

Ezek. iii. 18.
&c.
Mal. ii. 7.

Act. xx. 28. careful to consider what Instruction is most proper for every One, and give it in that way that may be likely to prove the most profitable to Them. They are freely to tell them of their Faults; to admonish them of the Danger, as well as Sinfulness of them; and to help them, according to the best of their Power, to Correct them. In short; it is their Duty, and ought to be their Study, and Endeavour, to Guide those whom they have the Charge of, the best, and most direct way they can, for the attainment of that Knowledge which they pretend to bring them to.

Q. What is the Duty of the *Wife* towards her *Husband*?

A. Faithfully to Observe her Marriage Vow and Covenant: To Love, Honour, and Obey him: To be True and Just to him in all his Concerns: To Order his House with Prudence and Discretion: To bring up his Children in the Nurture and Fear of the Lord; to instil Good Principles betimes into them, and Root out bad Ones: Not to forsake him in any Troubles, or Adversities, that may fall upon him; but to continue Faithful, and United to him, both Person, and Affection, to her Lives End.

Q. What is the *Husbands* Duty towards his *Wife*?

A. To be true to her Bed; Kind and Loving to her Person; to Communicate to her of his Substance; and to look after her in all her Sickneses, or other Distresses: To protect her against the Injuries of Others, and to Cherish her himself as his Own Flesh: To keep only to her, and not be separated from her, so long

as it shall please God to continue her Life to him.

Q. What is the Duty of Servants towards their Masters?

A. To be Diligent in their Business; True and Just to what they are Intrusted withal; Careful in the Mangement of their Concerns, as if it were for Themselves, Not Profuse, or Extravagant, in any thing which is Committed to their Care, but Thrifty, and Watchful: Not to be Eye-Servants, but to Use the same Industry, and Integrity, in their Master's Absence, as they would do if he were Present with them.

Col. iii. 23.
Eph. vi. 5,
6, 7.
1 Tim. vi. 1.
Tit. ii. 9, 10.
1 Pet. ii. 18,

Q. How ought Masters to behave themselves towards their Servants?

A. With Kindness and Gentleness; providing for them what is Convenient; not laying too much Work upon them; nor too Rigorously exacting what they do. To have a due Regard to their Souls as well as Bodies: And in order thereunto, not only to allow them a sufficient Time for the Service of God, but to see that they Employ the Time so allow'd them, to the Glory of God, and the promoting of their Souls Welfare. And, lastly, To be just in paying them their Wages; neither keeping it back from them, when it is due, nor Otherwise defrauding them of their hire.

Ios. xxiv. 15.
Eph. vi. 9.
Col. iv. 1.
Jam. v. 4.

Q. What is the Duty of the Younger towards the Aged?

A. To give a seeming Respect and Honour to them; and not to Injure or Affront them, for any Infirmities which their Age may chance to have brought upon Them.

Lev. xix. 32.
Job. xxxii. 7.
Prov. xvi. 31.
1 Tim. v. 1, 2.

Q. How ought Elder Persons to behave themselves towards the Younger?

A. They

Tit. ii. 2, 3.

A. They ought to Advise them in their Affairs; to encourage them in their Duty; to set a Good Example to them; and prudently to Reprove them for, and endeavour to Reform in them, what they see Amiss.

Q. How ought Those who are in a lower Degree, to behave themselves towards Such as are in Fortune and Quality above them.

Rom. xiii. 7.

A. They ought to give them Honour, suitable to what the Difference of their Ranks and Stations may justly Require: Not to Envy, or Backbite them; not to Wish, or Do, Them any Evil, out of any Malice, or Enmity against them, for what they Enjoy, in Character, or Estate, beyond them.

Q. What is the Duty of those who are of a Higher Rank, towards Such as are below Them?

Prov. xxix.

23.

Rom. xii. 16.

1 Tim. vi. 17.

A. Not to behave themselves proudly, or arrogantly, towards them; Not to despise them for their Poverty, or Meanness in the World; but to Remember that they are both Men, and Christians; and, upon Both those Accounts, as high in God's Esteem as themselves. That when we come before the Judgment-Seat of Christ, we shall All stand upon the same Level; All Titles and Honours, and Distinctions, shall be laid aside; and only the Faith, and Piety of every One be considered. That, in the mean time, the poorest and lowest Man, may be Wise and Good, Brave and Constant, Chast and Temperate; and that these, in Reality make a great Man, beyond all the Outward Trappings of Titles, and Retinue. And, lastly, It is their Duty to be Liberal, and Charitable, out of what God hath given them, to those who are in Need; which is the best Use

Pal. xli. 1.

2 Cor. ix. 9.

1 Tim. vi. 17.

18.

Heb. xiii. 16.

that

that any Man can put his Riches to, and will turn to the highest Account at the last Day.

Q. What Encouragement has God given Us, to make us the more careful to Observe this Commandment?

A. That thy Days may be long in the Land which the LORD thy God giveth Thee.

Q. What is the Import of this Exhortation?

A. It contains a Promise to those who should Honour their Father and Mother; that they should Live long in that Good Land, to which the Lord was then leading them, by the Hand of Moses his Servant?

Eccles. iii. 9.
Deut. v. 16.

Q. What Encouragement does this give to Us now?

A. It shews us, in a Type, what we may promise our selves upon our Obedience. That as long Life, and that in the Land of Canaan, their expected Inheritance, was the Highest Temporal Promise God could make to the Jews; (as being indeed the Foundation of All the present Blessings they were capable of Receiving :) So, if we carefully Observe this Command, it shall not only promote our present Peace, but shall be a Good Means to procure Us an Everlasting Inheritance, in our Heavenly Canaan; and to intitle us to a more than ordinary Degree of Happinefs in it.

Eph. vi. 2, 3.

S E C T. XXVIII.

Q. What is the Sixth Commandment?

A. Thou shalt do no Murder.

Q. What is Murder?

*Of Our Duty
wth Relation
to the Person
of our Neigh-
bour, his Life
and Limbs.*

A. It is the Wilful, and Unlawful, taking away of the Life of a Man, by what way or means soever it be done. *Gen. ix. 5, 6.*

Q. Is not all Killing, Murder?

A. No; that only is Murder, which is Voluntary, and Unlawful.

Q. Wherefore must the Killing be Wilful, and Designed?

A. Because if a Man Slay another purely by Chance, without any Design, or Intention, so to do; without Malice, and without Premeditation; it is a Misfortune, it is not Murder.

Q. Wherefore must the Killing be Unlawful?

A. To exclude those Cases in which though the Killing be Voluntary, yet it is not Murder; nor Forbidden by God as Such.

Q. What are those Cases?

A. The Execution of Justice, after a Lawful Manner, for a Suitable Offence; and by a Lawful Magistrate. The Killing of an Enemy in a just War. The Killing of Another for the Necessary Defence of a Man's own Life: To which under the Law were added some Other Cases, of which it may be doubted how far they are to be allowed under the Gospel.

Q. What be They?

A. * The Killing of any Person who would have inticed them to commit Idolatry: † The Avenger of Bloods, slaying Him who had Unawares kill'd his Brother. And, lastly, || The Execution of Vengeance on any Wicked Person, by an Extraordinary Impulse from God, as Phineas did, in the Day of the Assembly. *Num. xxv.*

7, &c.

Q. What is your Opinion of Self-Murder?

A. That

Gen. ix. 5.

Exod. xxi.

14.

Num. xxxv.

30.

Deut. xvii. 6.

Rom. xiii. 4.

Num. x. 9.

Deut. xx. 1.

13. 17.

Prov. xx. 18.

xxiv. 6.

* *Deut. xiii.*

5. 6. 7. 8. 9.

10.

† *Num. xxxv.*

30. 27.

|| *Exod. ii. 11.*

Comp. Acts

vii. 25.

† *Sam. xv.*

23.

A. That it is as much Forbidden by this Commandment as any Other.

Q. What think you of those who meet in a set *Duel*, and so *Kill*?

A. If both agree to it, which soever falls, they are *Both* guilty of *Murder*.

Q. What if Men draw in a *sudden Heat*, and one be *Slain*?

A. The *Heat* being *Criminal*, it will not excuse the Mischief consequent upon it, any more than *Drunkennes*, in the like Case, would have done. The Laws of Men may distinguish as they please; but in the Sight of God 'tis *Murder*?

Q. What are the peculiar *Aggravations* of this Sin?

A. They are very many, and very great Ones: *Murder* being above most Other Sins, 1. A heinous Offence against God, who is the Sole Lord of all his *Creatures*; After whose *Image* we are made; And who must therefore be, in a singular Manner, both Injured, and Affronted, by the Destruction of his Creature, and his Image. 2. It is a Sin against *Nature*; which has Established a *Common* Relation betwixt Us; design'd Us for *Society*; and, in Order thereunto, has made it one of its Fundamental Laws, that we should *Love*, and *Protect*, and *Do Good*, to One Another: And this Law cannot by any thing be more eminently trampled under Foot than by *Murder*. 3. It is a Sin against the *Civil Society*; the End of which is *Protection*; to provide for the *Safety*, and *Security*, of those who are the Members of it: And the very Bands of which must therefore be broken hereby. 4. It is a Sin against the *Magistrate*; who alone under God, has the

Power of *Life* and *Death*; and who, by this Violence, is deprived of the Counsel, Help, and Support, of one of his Subjects. And, lastly, it is a peculiar, and signal Offence, against all the *Relatives* of Him who is so cut off, and that such as perhaps may be utterly Ruinous to Them. To say nothing of the Injury that is hereby done to the Person Murder'd; and who, by this means, is not only deprived of his *Life*, and of all the *Advantages* He enjoy'd by it; but is, it may be, taken off in the midst of his *Sins*, and so undone to all Eternity.

Q. Is there nothing Else, besides *Murder*, forbidden by this Commandment?

Mat. v. 21.
Rom. xii. 19.
Ec.
Gal. 5. 20.
Jam. iii. 14.
35.

A. Yes, much more; viz. All *Variance*, *Hatred*, *Emulation*, *Envy*, *Revenge*, *Evil-speaking*, *Quarrelling*; All *Rash* and *Immoderate Anger*; and, in One Word, whatsoever tends towards *Murder*, or may be likely to End in it.

Q. What are the *Positive Duties* which this Commandment requires of Us?

Mat. v. 9, 44.
Luk. x. 34.
37.
Rom. xii. 18,
20.
Gal. v. 22.
Eph. v. 2.
1 Thes. iv. 9.
Heb. x. 24.
Jam. ii. 8.
1 Jo. iv. 7, 21.

A. To do all we can for the *Safety*, and *Preservation*, both of Our *Own*, and our *Neighbour's Lives*. If they are Sick, to Advise and Assist Them, with our Money, and our Service. If they are Well, to prevent their Quarrels, and make up their Differences. If they are Needy, to Feed them, and Cloath them. If they have injured Us, to forgive them: If we have injured them, to make them all Reasonable Satisfaction: In one Word; to do all we can to promote Love, and Peace, and Good Will, among all Men.

S E C T.

S E C T. XXIX.

Q. What is the *Seventh Commandment*?

A. Thou shalt not commit *Adultery*.

Q. What is *Adultery*?

A. It is the *Violation* of the *Marriage-Bed*, by which Party so ever it be done.

Q. How many ways may the *Marriage-Bed* be polluted?

A. Either by the *One's Leaving* the *Other* *al-* Lev xviii. 30.
together, and *Marrying* again; or by the *One's* Prop. vi. 29.
being False to the *Other*, whilst they still con-
tinue to hold together.

Q. Is this All that is here forbidden by God?

A. It is all that this *Commandment* does *Ex-*
pressly forbid; and seems to have been chiefly
design'd by God, when he deliver'd it to the
Jews: But our *Saviour* has taught Us to extend
it much farther.

Q. What does our *Saviour* teach us to under-
stand from this *Prohibition*?

A. That we are to abstain not only from
Adultery, but from all manner of *Carnal Pollu-* Mat. v. 29,
tions whatsoever, and from all the most distant &c.
Approaches to it, and Incitements towards it. 1 Cor. iii. 17.
Such as *Fornication*, *Uncleanness*, *Sensual Desires*, ---vi. 9,
and *Inclinations*; all *Lewd*, and *Effeminate Con-* ---ix. 27.
versation; all *Wantonness* of Behaviour; all Gal. v. 19.
undecent *Dressing*; all familiar *Conversation* of Eph. v. 3, 4.
younger Persons of different Sexes together: Col. iii. 5.
All excess of *Meat*, *Drink*, *Sleep*, *Cloathing*: 1 Tim. ii. 9.
All *Places*, and *Exercises*, which may be likely 2 Tim. ii. 22.
to *Raise* our *Passions* to any *Immoderate Height*. 1 Pet. ii. 11.
In short, from whatsoever is contrary to the ---iii. 3.
---iv. 3.

Of Our Duty
with Relation
to his Bed: Of
Adultery, For-
nication, Un-
cleanness.

Gravity, and Modesty, and Purity, of the Gospel of Christ.

Q. Was *Adultery* the only *Pollution* that was forbidden by God under the Law?

A. No; *Fornication* was forbidden Then, no less than it is Now: *Exod.* xxii. 16. *Deut.* xxii. 28. xxiii. 17. So were all *Incestuous* and *Unseemly Marriages*: *Lev.* xviii. 6, &c. *Deut.* vii. 3. All *Unnatural Communication* between near *Relations*: *Lev.* xx. 11, &c. *Deut.* xxii. 30. But above all, most detestable was the *Sin of Sodom* accounted then, as well as now it ought to be: *Lev.* xviii. 22, 23. *XX.* 13, 15, 16. *Rom.* i. 26, 27. comp. *Vers.* 32.

Q. What are the *Positive Duties* comprehended under this *Commandment*?

A. To keep our *Bodies in Temperance, Sobriety, and Chastity*: And, in Order hereunto, not only carefully to Avoid all *Temptations*, and *Incentives* to the *Contrary*; but if need be, to Exercise our Selves in Great *Watchings*, and *Fastings*, and Other *Corporal Austerities*; which are in no Cases more proper, than for the *Suppression* of these *Sins*. To be *Modest* in our *Behaviour*; *Grave* and *Chast*, in our *Conversation*; To *Regulate*, as much as may be, our very *Thoughts*, and *Desires*: And, above all Things, to take Care that We have somewhat to employ our Selves about; that may spend our *Spirits*, and take up our *Thoughts*: As considering that there is nothing more dangerous to the *Purity* of a *Christian*, than *Idleness*, and that *Unhappy Privilege* of a great *Fortune*, to have nothing to do.

Q. How was this *Sin of Adultery* punish'd under the *Law*?

A. It

Job. xxxi. 7.
9.
Mat. xv. 19.
Rom. xiii.
13, 14.
2 *Cor.* vii. 1.
Gal. v. 24.
Eph. v. 3, 11,
18.
Col. iii. 5, 8.
1 *Thess.* iv.
3, 4, &c.
Tit. ii. 3.
1 *Pet.* v. 8.

A. It was punish'd with Death : And that not only upon a *Civil Account*, as being most injurious to *Society* ; but also typically, to denote what such Persons are to expect from God in the other World, even *Death Eternal*.

Lev. xx. 10.
Deut. xxii. 22.
Job. xxxi. 11.
Prov. vi. 29.
1 Cor. vi. 9, 10.
Gal. v. 19, 21.
Eph. v. 5.

Q. What are the particular Aggravations of this Sin ?

A. * That it is not only a very *heinous Sin* in the Sight of *God*, but such as is destructive of *Humane Society* also. * That it breaks the most *Solemn Vow* that can be made between Man and Man : * *Seperates the nearest Relations* : * *Lays the Ground of infinite Quarrels, and Hatred, and Divisions in Families* ; and oftentimes occasions *Murders, Seditions, and Contentions, in the Civil State*. * That it *Propagates Sickness and Infirmities, to Mens Posterity* : * Is an *Enemy to all Serious Counsels, and Generous Actions* : * *Emafculates Mens Minds* : * *Enfeebles their Bodies* ; and, upon all these Accounts, ought as well to be severely punish'd by the *Civil Magistrate* now, as We are sure it shall be punish'd by God with *Eternal Damnation*.

S E C T. XXX.

Q. What is the *Eighth Commandment* ?

A. Thou shalt not Steal.

Q. What do you here understand by *Stealing* ?

A. Not only the *Secret, and fraudulent Taking away of what is Another's*, but all kind of *Unlawful Getting, or Detaining of any Thing, where-by another is injured, or oppressed, in what of Right belongs, or ought to belong, to him*.

Q. What

Of our Duty
with Relation
to his Goods:
Of Theft, Rob-
bery, Cheating,
&c.

Lev. xix. 11.
13.

Q. What are the principal Ways whereby this Sin may be Committed?

* Lev. xix.
11, 13.
Rom. ii. 27.
Eph. iv. 28.

A. * Chiefly by these Three: 1. By *Stealth*, and *Robbery*: as the One implies a *Secret Thievery*, or *Conveying away* of Another's Goods; the Other a more *violent*, and *forcible Taking* of Them.

† Exod. xxiii.
5.
Lev. xxv. 14.
Psalm xxxvii.
21.
Prov. xx. 10.
xxii. 16.
xxviii. 8.
Luk. xviii. 11.
1 Cor. v. 10.
21.
v. 10.
2 Thes. iv. 6.
Jam. v. 4.

2. † To these may be added, as not very different from them, all the artificial Ways which Men have got of doing the same thing, by *Cheating*, * in *Buying* and *Selling*: * By *Borrowing*, or otherwise *Contracting* of Debts, which they are not *Able*, or never *Intend*, to *pay*; which is in truth *Stealing*. * By *Extortion* upon, or * *Oppression* of, those who are in *Need*: Or whom we are Otherwise able by our *Power*, or *Authority*, to *Over-bear*; which is the same thing with down-right *Robbery*.

3. To all which let me add, lastly, all * *Aiding*, * *Advising*, * *Encouraging*, or Otherwise * *Communicating* with Others in any of these Crimes: By * *Receiving*, * *Buying*, or * *Concealing* what is *Stolen*: By * *Helping* any One to *Cheat*, or *Over-reach* Another; * By serving any Great and Violent *Oppressor*, in *Crushing* and *Ruining* a *Poor Man*.

Q. Are there yet any Other Vices forbidden by this Commandment?

A. There are several Others that may fairly be Reduced to it: Such as * *Prodigality*, in spending a Man's Estate, and *Beggarizing* his Family. (a) * *Negligence* in making an honest *Provision*, according to a Man's Station, and Opportunities, for his Children. (b) * *Engaging* for Others, beyond what we are able, or it is fitting for Us to answer. (c) * *Taking Usury*, or an *Undue Encrease*, of Any, but especially of a *Needy Man*.

(a) 1 Tim. v.
3.
(b) Prov. vi. 1.
21, 25.
xxii. 26.
(c) Deut. xxiii.
19, 20.
Psalm xv. 5.
Prov. xxviii.
3.

Man. (d) To which may be added the whole (d) Prov. x. 2.
 Mystery of Ruining Estates and Families; * by xiii. 11.
 the excessive Rates of *Procuring, Continuing,* xx. 31.
Advancing of Adoney, and Interest; * By Buying Jer. xvii. 11.
Mens Goods, or Estates, at Under-rates; * By
 taking Advantage of Gain by Men's *Private*
Wants, or by the *Publick Necessities;* * The
 Trade of *Pawns,* as it is commonly managed,
 and the *Exactions* depending thereupon; * And
 lastly, all such other Trades as live upon the
Vices, and Extravagances of Men; with all
 manner of *Unlawful, and Injurious Ways* of
 Gain.

Q. What think you of *Going to Law?*

A. That as it may be managed both by the Mat. v. 40.
Counsellor, and the Client, it is as much *Theft* as 1 Cor. vi. 1.
 ever the *Law punish'd;* and will, as such, be 6, 7.
Required of Both by God. And therefore tho'
 such Cases there be in which a Christian may
 Go to *Law* without Violating this, or any Other
 Command; yet is it certainly the last Resort,
 and not to be used till all other Means have
 proved ineffectual, to secure our Property, or
 to Recover our Right. And, for the most part,
 it is in *Law,* as in *War,* where One side is
 Certainly in the *Wrong,* and Generally *Both* are
 to *Blame:* And let those who by their *Purse,*
 their *Tongue,* or their *Art,* defraud another of
 His *Right,* know assuredly, that however they
 may build up their Houses, by Iniquity, and e-
 scape the Punishment of Man for what they do,
 yet they shall not be acquitted at the Tribunal
 of God for it.

Q. What are the *Duties* which this Com-
 mandment Requires of Us?

A. * To be fair, and upright, in all our Deal- Gal. xv. 2.
 ings; * not willingly to wrong, or be accessory Prov. xvi. 11.

Ezek. xxxiii. 25, 16. to the wronging of Any. * If we should happen to have unwillingly injured any Man, to Mich. vi. 9. be Ready to make him a full and ample Resti- Eph. iv. 28. tution for it. * To be free and charitable to 2 Thes. iii. the Poor; * Careful to provide a Competent 22, 22. Subsistence for our Families; * and diligent in pursuing some Honest and Useful Calling, in Order thereunto.

S E C T. XXXI.

Of our Duty
with Relation
to his Good
Name, and
Reputation:
Of Calumny,
Evil-Speaking,
&c.

Prov. vi. 18.
29-
Euk. iii. 14.

Q. What is the Ninth Commandment?

A. Thou shalt not bear False Witness against thy Neighbour.

Q. What do you here understand by Bearing of False Witness?

A. The False-accusing of, or Witnessing against, Him in Judgment: And which is commonly attended with Perjury, as well as Lying; and so becomes an Offence at Once against the Third Commandment, by our taking God's Name in Vain; and against this, of Injuring our Neighbour by Bearing False-witness against Him.

Q. Is there any thing else forbidden in this Commandment?

A. There is; namely all sort of Calumny, and Evil-Speaking, against any; whether it be in, or out of Judgment. Tit. iii. 2.

Q. How do you distinguish between Calumny, and Evil-speaking?

A. By Calumny, I mean, a Reproach falsely Raised upon, and Reported against, a Person, who is wholly Innocent of it. When we are the Makers, as well as Spreaders, of an Untruth; at least, do know what we say of our Neighbour to be false, or have just reason to be-

believe it to be so. By *Evil-Speaking*, I understand, the Relating of what is, or has been told to Us, as true; and is believed by Us so to be, when we do it not to the Person concerned, for discovery of the Truth; Or to some Friend of his, in Order to his being admonish'd of it; but to our Indifferent Acquaintance: And that whether it be done with a Design to defame him; or only in the common way of Discourse, for want of better Matter to entertain our Company withal.

Q. Is there y etany thing more forbidden in this Commandment?

A. To this Commandment must be Reduced
all * *Subornation of False-Witnesses* in Judgment; 1 King. xxi. 10.
all * *Credit*, or *Countenance*, that is given to Mar. xxvi. 59.
Them; * all *Counterfeiting of Hands*, and *Seals*,
or any Other *Writings* to His Prejudice: All
* *Take-bearing*; * *Rash-speaking*, and * *Censuring*. Psal. xv. 1, 2.
All * *Credulity*, or being Ready to believe what Mar. vii. 1, 2.
is Evil of our Neighbour: All * *Encouragement* Eph. iv. 25.
that is given to those who are apt to *speak Evil* Jam. i. 26.
of Other Men.

Q. What is Required of Us by this Commandment?

A. (a) To be Religiously strict in speaking (a) Psal. xv. 1, 2.
Truth of our Neighbour; * Not Only to take Eph. iv. 25.
care that *what we say be true*, but that by our 1 Pet. iii. 10.
manner of delivering it, by our *flourishing upon*
it, or Otherwise *Circumstantiating* of it, we do
not give Occasion to any to *Mistake Us*. (b) * To
be *charitable* both in what We *bear*, and *say* of (b) Mar. vii. 1, 2.
Other Men. (c) * To Vindicate their Reputa- 1 Cor. xiii. 5, 7.
tion as far as fairly we can; and to * hold our (c) Luk. xxiii. 41.
Tongues, (d) at least not to * *Aggravate* their (d) Acts xxv. 7.
Faults, where we cannot.

S E C T. XXXII.

Of the Sin of
Coveting what
is our Neigh-
bours.

Q. What is the last Commandment?

A. Thou shalt not Covet thy Neigh-
bours House; Thou shalt not Covet thy Neigh-
bours Wife; Nor his Servant, nor his Maid,
nor his Dr, nor his Ass, nor Any thing that
is His.

Q. What is the Sin forbidden in this Command-
ment?

Rom. vii. 7.

Gal. v. 16.

17.

Eph. iv. 22.

Col. iii. 5.

1 Pet. ii. 11.

A. The Unlawful Desire of what is Another
Man's.

Q. When is such a Desire Unlawful?

A. When it puts Men on any deliberate
Thoughts, and Contrivances, to obtain that
which is Another's; without the Consent, and
Allowance, of Him to whom it belongs.

Q. What if a Man's Desire be so bounded, as
not to put him upon any undue Means to Ob-
tain what is Another Man's?

1 Kings xxi.

A. If it be so bounded within the Use of
Lawful Means, that He is determined not to
make use of any other, though He should ne-
ver obtain it, it is not Sinful. As if Ahab had
only desired Naboth's Vineyard for the Conve-
nience of it; and as soon as he saw that Naboth
would not part with it, had Rested in the Re-
fusal, and Gone no farther; he would have done
nothing Amiss. But if a Man's Desire be Vio-
lent, and Unreasonable, if it makes him Resolve
to compass what he Covets by any means; if
fair means will not do, to have it by foul Ones;
such a Desire as this is Sinful. And therefore
when Ahab grew discontented at Naboth's Re-
fusal; and after that the Malice and Cunning of
Jezebel had destroy'd him, went down, and
took

1b. ver. 6.

16.

took possession of his Vineyard; the Event shew'd his Coveting to have been Criminal; and that his Desire was as Inordinate, as the Effect of it was Tragical.

Q. What think you of such a Desire, as tho' it be *Violent* and *Immoderate*, yet is presently *Suppress'd*; and does not proceed to any *Wicked Resolutions*, *Endeavours*, or *Actions*, in Order to the Accomplishing of what it Covets?

A. St. James seems to warrant us to think favourably of it: *Jam. i. 14, 15.* Yet it cannot be doubted but that all such *Desires* proceed from an *Evil Principle* within Us; and we ought to Watch all we can, even against the *first Motions* of them, and suppress them. *Mat. v. 28, 29, 30.*

Q. What is the *Duty* Required in this *Commandment*?

A. *Contentment* with our *Estate* whatsoever it be, so as neither to *Murmur* against God, nor to *Envy* our *Neighbour*, upon the account of any thing which He possesses. There being nothing more Certain, than that He who is not satisfied with what Himself Enjoys, will be apt, upon every Occasion, criminally to *Covet* what is Another Man's.

1 Cor. xiii. 4.
Phil. iv. 11.
1 Thes. iv. 11, 12.
1 Tim. vi. 6
Job. xiii. 5

PART

PART IV.

OF PRAYER.

S E C T. XXI.

Of the Duties
of Prayer in
General.

Q. **W**VE have now done with the several Branches of that Duty which God Requires of Us; and which our *Godfathers*, and *Godmothers*, promised, at our *Baptism*, that we should fulfil: Is there any thing yet Remaining necessary to be known by Us in Order to our Salvation?

A. Yes there is; namely, To understand what those *Means* are which God hath Ordain'd for the conveying of his *Grace* to Us, and to enable Us to fulfil that Duty which He has Required of Us.

Q. By what means may we obtain the Grace of God in order to this End?

A. *Chiefly by these two: *Hearty Prayer* to God for it; and a *Right Use* of the *Holy Sacraments*.

Q. What is *Prayer*?

A. It is a *Religious* † *Calling* upon God; founded upon the Belief both of his *Infinite Knowledge*, *Power*, and *Presence*, and of his *Gracious Goodness*, and *Mercy* towards Us in || *Jesus Christ*: And by virtue whereof, He is not only always * *Present with Us*, to Hear and Receive our Prayers, † *Thoroughly Acquainted* with All our *Needs*; and fully *Able* to *Supply* them; but is also most

See the Preface to this Prayer: Ch. Cat.

† Psal. iv. 2, 15.

--xcix. 6.

--cxvi. 17.

Prov. i. 28.

Jer. xxix. 12.

Rom. x. 12, 14.

2 Cor. i. 2.

2 Tim. ii. 22.

1 Pet. i. 17.

|| Jo. xvi. 24.

* Psal. lxx. 2.

--xciv. 9.

1 Kings viii.

29, 30, &c.

† Mat. vi. 8,

most † willing, and ready so to do; if We call upon Him as we ought to do.

† Mat. vii. 7.

xxi. 22.

Luk. xi. 9.

Jo. xvi. 24.

Jam. i. 6.

Q. What do you mean by *Calling upon God*?

A. I understand thereby the *Elevation of the Mind to God*, by what way soever it be made: Whether we utter our Requests to him with our Mouths; Or only Lift up the Thoughts of our Hearts to Him; And both which are to God alike.

Q. Upon what is the *Necessity* of our *Praying* to God founded?

A. Besides that it is a part of that *Religious Worship* which it behoves Us to Pay to Him, and being publickly Perform'd, is one of the Highest *Acts* of *Outward Honour*, that we are capable of Giving to him; it is necessarily Establish'd upon these Two Principles; || First, A due Sense of our Own *Weakness*, and *Wants*: And, Secondly, A firm Belief, that God is both Able, and Willing, to Relieve Us.

Psal. v. 2.

xliv. 20, 21.

I. 23.

Isa. xlv. 20, 21.

|| 1 Kings viii.

20, 31, &c.

Psal. iv. 1, 3.

I. 15. xci. 15.

lxxxvi. 5, 6.

7. cxlv. 19.

Joel ii. 32.

Mat. vii. 7, 8.

Jam. i. 5.

Q. What are the *Wants*, which we chiefly need to have Supply'd by God?

A. There is Nothing wherein we do not stand in need of his Support. Our *Life*, *Health*, *Food*, and *Raiment*; all that we have, or hope to Enjoy, in our present Estate, proceeds from him; and We do, in all These, intirely depend upon his Providence. But that for which we ought to be more especially concern'd, and have yet more need to beg the Divine Assistance, is for the supplying of our *Spiritual Wants*: That God would Enable Us to fulfil our *Duty* towards Him; and thereby, would both Qualify Us for his *Favour* at the present; and for his *Pardon*, and *Acceptance*, when we Come to die.

Acts xviii. 2.

Luk. xi. 9.

Jo. xvi. 24.

Jam. i. 5.

R

Q. Are

Q. Are we not able, of our Selves, to fulfil our Duty towards God as we ought to do?

Deut. xxix. 4.

Jo. vi. 44.

Acts xiii. 48.

1 Cor. iiii. 6.

Eph. ii. 8.

Phil. ii. 13.

A. So far from it, that we cannot have so much as any *Saving Knowledge* of it, or *Desire* after it, without the Concurrence of his *Grace*; to *Open* our *Understandings*, to *Purify* our *Affections*, to *Regulate* our *Wills*, and to enable us both to *Believe*, and *Do*, according to his *Good Pleasure*.

Q. By what Means may we be *Enabled* to *Live* according to *God's Commandments*?

A. By the *Special Grace* of the *Holy Spirit*; which he never denies to any Christian who heartily (a) *Prays* for it, and (b) *duly Improves* that *Portion* of it, which God has before bestowed upon him.

(a) Luke xi. 9.

(b) Mat. xiii. 12.

--xxv. 29.

Luk. viii. 18.

Q. Does God always *Answer* the *Prayers* that are made to Him?

Mat. vii. 7.

--xxi. 22.

Jo. xvi. 23.

24.

Jam. iv. 3.

1 Jo. iii. 22.

--v. 14.

A. He does, if they are made after *Such a Manner* as he *Requires*; and for *Such Things* as He sees to be *Expedient* for Us, unless he should have some extraordinary Reason to *Refuse* Us. In which Case, though he may not *Grant* Us the very Things which we desire, yet He will recompence Us the more abundantly in *Some Other way*.

Q. After what *Manner* ought we to *Pray* to *God*?

(a) Jam. i. 6.

--v. 15, 16.

(b) Luk. xviii. 7.

(c) Rom. xii. 12.

Eph. vi. 18.

Col. iv. 2.

1 Thef. v. 17.

A. With (a) *Faith*; with (b) *Diligence*; with (c) *Attention* (c); with *Fervour* (c); and with *Persistence*.

Q. Are these Conditions so strictly Required by God, that no *Prayers* are heard by Him which want any of Them?

A. That may not Generally be affirm'd: There are great *Inequalities* in the *Affections* of the best Men in their *Prayers*; Nor can

Any

Any avoid all kind of *Wanderings*, and *Disturbances* in them. Nay, sometimes the best Christians, may be the most *distracted*, with *vain Thoughts*, and *melancholy Fancies*, in their *Devotions*. That which is certain is this, that Every Man ought to *Pray* as frequently as his Circumstances of Life will permit him; and when he does pray, ought to do it with the *utmost Zeal*, and *Attention*, that He is able to do. Which having sincerely Endeavour'd, he ought not to doubt, but that God will Pardon his *Infirmities*, in that, as well as in the other Instances of his Duty; and accept his Prayers; and grant him his Desires.

Q. What are the Things which we ought to Pray for?

A. For those of (a) *this Life* in General only, unless it be on some special Occasions; and with an intire Submission of our Selves to God's Will, in whatsoever He shall please to Order for Us. But as to the (b) *Graces* which are necessary for Us, in Order to the Other Life, we are to pray particularly; earnestly; absolutely; and without any Qualifications: Because we know these Things to be always proper for Us to *Ask*; and always suitable to the Will of God, to *Give* to Us.

Q. At what Times ought we to Pray?

A. Continually, and without Ceasing: Not that we are to account our selves thereby Obligated to Spend our whole Time in Prayer, but to look upon those Expressions to imply a constant daily Attendance upon this Duty; the Frequency whereof must be left to Every One's State and Condition to determine.

Q. What is that General Proportion which

K 2

Every

(a) Mat. vi
25.
Heb. xiii. 5, 6.
Prov. xxx. 8.
Phil. iv. 6.
(b) 2 Thes.
i. 11.
Heb. xiii. 18.
Jam. v. 16.
1 Pet. iv. 7.

Zeck. viii. 2.
Luk. xxiv. 53.
Act. v. 4.
Heb. xiii. 15.
1 Thes. v. 17.
Rom. i. 9.
&c.

Every *Christian* ought to observe in the Times of his *daily Prayers*?

Psal. lv. 17.

Ios. xxiv. 15.
Psal. ci.

A. If he has Opportunity for it, and can have leasure so to do, it were to be wish'd that He should come Every Day to the *Publick Prayers* of the *Church*: But if this cannot be done, He must at least, every Day, without fail, *Pray* to God in *Private*, *Morning* and *Evening*; and, if He has a *Family*, he should every Day, at some convenient Time, *Pray* with that also, in Order to the better keeping up a *Sense* of *Religion* in it.

Q. Do you think it to be a Matter of Necessary Duty, to *Pray Publickly* with the *Church*?

Acts i. 14.

--ii. 1. 46.

--iii. 1.

1 Cor. xi. 20

xiv. 13, 19.

1 Cor.

Heb. xii. 25.

A. In General it certainly is; especially upon the *Lord's Day*, and such Other *Solemn Times* of *Prayer*, as both the *Laws* of the *Realm*, and the *Canons* of the *Church*, require of Us. As for the *daily Prayers*, if we live in a Place where they are publicly Read, and are not hinder'd by any necessary *Business* to come to Them, I do not see how we can excuse our selves from usually joining in Them.

Q. Has our Saviour left Us any particular *Direction* how we should *Pray*?

A. He has left Us a Form of his Own Composing, not only to be continually made Use of by Us; but also to be a *Pattern* to Us, after what manner We ought to put up our Own *Addresses* to God.

Q. In what does that *Form* chiefly direct Us to compose aright our Own *Prayers*?

A. It teaches us especially these Four Things: First, That we should make our *Prayers* *short*, and *pertinent*; as being most suitable both to the *Wisdom* and *Majesty* of God; and to our Own

Own Weakness, and Infirmities. Secondly, That we should Pray for *Others*, as well as for our *Selves*; and that in our *Private*, as well as our *Publick Prayers*. Thirdly, That we may pray for the *Necessaries of this Life*; though our main Concern should be, in our Prayers, as well as our Endeavours, after *Those* of the *Other*. Fourthly, That we should Pray to God *ONLY*, and to Him as our *Father*, through *Jesus Christ* our *Lord*.

Q. Have you any thing Else to Observe from the Form of this Prayer?

A. This only, that to Pray to God by a *Set-form*, is so far from being a Thing either in its self *Unlawful*, or *Injurious* to the *Holy Spirit*; that we see our Saviour himself has here given Us an Example for it: As under the *Law*, God was pleased, in several Cases, to direct the very Words in which he would be address'd to by the *Jews*.

Num. vi. 14.
---x. 35. 36.

S E C T. XXXIV.

Q. SAY the Lord's Prayer.

A. Our Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the Kingdom, &c.

Of the Lord's
Prayer in par-
ticular; and
therein first, of
the Introduc-
tion of it.

Q. What are the *General Parts* of this Prayer?

A. It is divided into Three *General Parts*:
* A *Preface*, or *Introduction*; * The *Petitions*;
and * A *Doxology*, or *Conclusion*.

K 3

Q. What

Q. What is the *Preface* to this *Prayer*?

A. *Our Father which art in Heaven.*

Q. Wherefore did our Saviour begin his *Prayer* with this *Compellation* of God, *Our Father*?

A. To shew us, that all our Hope of being heard, or accepted by God, is by virtue of that Relation wherein we stand to him, in, and through his *Son Jesus Christ*. Jo. xiv. 6. *No Man cometh unto the Father, but by Me.* Jo. xv. 16. xvi. 23, 24. *Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you. — Ask, and ye shall Receive, that your Joy may be full.* See Col. iii. 17.

² Theſſ. ii. 16.
Eph. ii. 18.

Q. Why was that Circumstance added, *Which art in Heaven*?

A. To shew the Difference between *Him*, and our *Earthly Parents*; who sometimes are hard towards their Children, and will not give them what they ask: Oftentimes are not able to supply their Needs: And, in many Cases, cannot tell what is best for them; but either deny them, when they ought to have given them what they desired; or Give them, when it would have been more advisable not to have done it. Whereas our *Heavenly Father* is *All-Merciful, All-Powerful, and All-Wise*; and, by consequence, liable to none of these Defects.

¹ Kin. viii. 39.
Pſal. cxv. 3.
cxviii. 1.
Luk. xi. 13.
Jam. i. 17.

Q. What do you Learn from this Introduction?

A. To come to God with great Assurance, but with great Reverence too: Who as *Our Father* will not fail to bear his Children, if they ask, as they ought, of him; As he is *Our Heavenly Father*, can give us whatsoever we stand in Need of, 1 Jo. v. 14.

Pſal. ciii. 13.
Lam. iii. 41.
Eccleſ. v. 2.
Mat. vii 9, 10,
21.
² Theſſ. ii. 16.

Q. Is

Q. Is God so in *Heaven*, as our *Earthly Fathers* are upon *Earth*?

A. No, by no means: For God being *Infinite*, is *every where present*; neither shut out of any Place, nor Circumscribed by any. * But because God is pleas'd to shew himself in *Heaven*, in the highest Excellencies of his Divine Majesty, and Glory; and is there attended by his Holy Angels; therefore Heaven is consider'd as his Court, and his Throne. And we very properly direct our Prayers to God there, where our *Saviour sits* to *Intercede* with Him for Us; and where the *Blessed Spirits* attend upon him, and fall down before him, and worship him.

Jer. xlii. 4.
14.
1 Kin. viii.
23, 27, 38, 39.
Ils. xl 22.
Psal. cxxxix.
7. &c.
Psal. xi. 4.
cxviii. 1.
Ils. lxvi. 1.
Mat. v. 16, 45.
xii 50.
xxiii. 9.
Act. vii. 49.

Q. Wherefore are we taught to say, *OUR Father*?

A. Not as if God were not the Father of Every One of Us in Particular, as well as of Us All in General; or that we might not Each of Us truly, and properly say, *My Father*: But to enlarge our Affections; and to correct our Pride, and increase our Charity; and to teach us that there is no Man so mean, but what has as good a Right to call God his *Father*, as the Greatest among Us; nor any, therefore, who ought not to be look'd upon as a *Brother* by Us, and to be treated, and loved, and pray'd for by Us, accordingly.

S E C T. XXXV.

Q. **H**OW many Petitions are there in this Prayer?

A. Six: Three with respect to the *Honour*, and *Glory* of God; and which may be accounted

K 4

pious

Of the first Petition, Mal-
lowed be thy
Name.

pious Wishes, rather than formal Petitions : And Three with Relation to our Own Needs.

Q. What is the First of These?

A. Hallowed be thy Name.

Q. Wherefore did Christ begin his Prayer, with this Petition, or Desire?

Psal. cviii. 13.

Prov. xvi. 4.

Isa. vi. 3.

A. To shew us that we ought to make God's Glory the First Thing in our Prayers, as well as the Chief End of all our Actions, 1 Cor. x. 31. Whether ye Eat, or Drink, or whatsoever ye Do, do all to the Glory of God.

Q. What is here meant by the Name of God?

1 Kin. v. 5.

Psal. xx. 1.

xliv. 20.

Isa. x. 18.

1 Chron. xxi. 3.

1 Job. vi. 13.

A. The same as in the Third Commandment : viz. God himself ; and whatsoever does in any wise Relate to Him, Exod. vi. 3. xxxiv. 5, 6. Psal. cxxxviii. 2.

Q. What is meant by Hallowing?

Exod. xx. 11.

xxix. 1.

Lev. x. 3.

1 Kin. ix. 3.

Isa. viii. 13.

A. It denotes the Separation of any Thing to a Holy Use ; and the Treating, and Respecting, of it accordingly.

Q. What then do you look upon to be the full Import of this Petition?

Psal. lxxii. 17.

lxxxvi. 9, 12.

cxlii. 2, 3.

Mat. v. 16.

Jo. xv. 8.

Acts xiii. 48.

Rom. xv. 6.

1 Cor. vi. 20.

x. 31.

1 Pet. iii. 15.

iv. 11.

2 Thes. i. 10.

12.

A. That it would please God to make himself Known to, and to be Adored, and Glorified by, the whole World. That he would so dispose Ours, and all Other Mens Hearts, that we might never mention his Name, but with a Religious Reverence. That whatsoever has any Relation to him, his Word, his Sacraments, his Ministers, his Houses of Prayer, may all be treated by Us with a Regard suitable to the Majesty of Him to whom they belong: And that neither we our Selves, nor any Others, may ever entertain any Opinions, or commit any Sins, whereby either God the Father, or his Son Jesus;

Jesus; the *Glory* of the *One*, or the *Gospel* of the *Other*, may be *wilified*, or *profaned*.

S E C T. XXXVI.

*Of the Second
Petition, Thy
Kingdom come.*

Q. WHAT is the Second Petition of this Prayer?

A. Thy Kingdom Come.

Q. In how many Respects is God a *King*?

A. Chiefly in these Three: First, || As he is the *King* of all the *World*; which He Created by his Power; and Rules, and Governs, as well as Supports, by his Providence. Secondly, † With Relation to his *Church* and *People*; which he Governs, and Conducts, by his *Word*, and *Holy Spirit*. And, Thirdly, With * Respect to his *Heavenly Kingdom*, where he Reigns with *Glory*, and *Majesty*, over his *Angels* Now; and will Rule over all his *Saints* hereafter, to all *Eternity*.

|| *Psalm* xlii. 2.
6. 7.
xcv. 3. xcvii.
1. ciii. 19.
cxlv. 11. 13.
† *Mat.* xxi. 43.
xxiv. 14.
Mark i. 15.
Luke iv. 43.
Heb. i. 8.
* *Mat.* v. 10.
20. xiii. 43.
xxv. 34. 46.
Luke xxiii.
42. 43.
1 *Cor.* vi. 9.
xv. 24. 50.
2 *Pet.* i. 11.

Q. How is it that we here, either *Wish*, or *Pray*, that God's *Kingdom* may *Come*.

A. As we desire; First, That all Men may both more clearly *Know*, and more worthily *Obe*y, the true and only God; the Lord of Heaven, and Earth. Secondly, That, to this End, it would please God to enlarge the Borders of his *Church*, and bring all Nations within the Pale of it. And that where it is already establish'd; he would Go on, more and more, by his Grace, to destroy the Power of Sin, and the Dominion of Satan; and to implant the Fear, and Love of his Name, in the Hearts of all his *Servants*. That so, Thirdly, His *Eternal Kingdom* may also be enlarged; the Fulness of his *Saints* be accomplish'd; and the blessed

Acts xvi. 18.
Col. 1. 13.

Psalm ii. 9.
Mich. iv. 8.
Jer. xxxi. 35.
Mat. xxviii.
19.
Rev. xi. 15.
xii. 10.

Tit. i. 2.
--- ii. 12. 13.

Time

Time come, when we shall All be translated into his Heavenly Kingdom; and all Other Powers, and Dominions, being done away, God alone shall be Exalted, and Rule over his Saints, for Ever and Ever.

S E C T. XXXVII.

*Of the Third
Petition, Thy
Will be done,
&c.*

Q. WHAT is the *Third Petition* of this *Prayer*?

A. *Thy Will be done in Earth, as it is in Heaven?*

Q. How does God declare his *Will* to Us?

A. Chiefly Two Ways; By the *Dispensations* of his *Providence*, and by the *Rules* he has set us to *Live* by; whether they be by Nature implanted in Us, or be Revealed to Us in the Gospel of Christ.

Q. Does this *Petition* respect both these?

A. It does; and so teaches us to *Pray*, that (with Respect to the former of Them) we may always seriously consider the Ways of his Providence, and discern what it is that He would have Us either Do, or Suffer, in Obedience thereunto. That whatsoever it be, that he shall thereby call us to, whether to a Prosperous, or Unprosperous State; to Receive Good from him, or to Suffer Evil; we may, in the One, improve his Blessings to the Glory of his Name, and the Benefit of those about Us; In the Other, may patiently submit to whatsoever he shall call us to Suffer for his Sake. With Relation to the † Latter, (the Rules he has Given Us to walk by) that we may faithfully Obey all his Commandments, how contrary soever they may chance to be, to our

Mat. xxvi. 43.
Job i. 21.
Acts xxi. 13.
24.
Luk. xxi. 43.

† Phil. xl. 9.
— Gal. iii. 10.
Mat. vii. 21.
Jo. iv. 34.
v. 39.

our Own corrupt Desires, and Affections; and continue his Obedient, and Constant Servants, all the Days of our Life.

Q. Why is this Circumstance added, *As it is in Heaven?*

A. To shew us what kind of Obedience we ought to pay to God's *Will*. That as the *Angels* in *Heaven* not only Do the Will of God, but do it with all Readiness, Chearfulness, Constancy, and Delight; so may We, if it shall please God, in some measure fulfil it too.

Q. Is it possible for us, ever to attain to such a *Perfection of Obedience*, in this *present Life*?

A. It is hardly to be Expected; yet we must *Pray* for it, and endeavour to Come up as near as is possible to it. And in the mean time, must Learn from hence not only how we ought to Serve God now, but how we shall hereafter do his *Will*; when we come to the blessed State, as well as Place, of those Holy Spirits in Heaven.

S E C T. XXXVIII.

Of the Fourth
Petition, *Give*
Us this day,
&c.

Q. **W**HAT is the *First* of those *Petitions*, which you said Related to our *Own Needs*?

A. Give us this Day our daily Bread.

Q. What do you Observe from the General Composure of this Part of the present Prayer?

A. That as Man consists of Two different Parts, A *Soul*, and *Body*; and has need of several Things to be given him for the *Good* of *Both*; So are we here directed to beg of God; First, What is necessary to our *Present Life*: And Secondly, What may conduce to the *Everlasting*

lasting Happiness of our Souls, in the Life that is to Come.

Q. How does our Saviour express what is necessary to be asked by Us, for the Sustainance of our present Life?

A. He calls it *Our daily Bread.*

Q. What does the Word *Bread* denote?

Gen. iii. 19.

xviii. 5, 6, 43.

xlii. 31, 32.

1 Kings xxi. 7.

Plal. xvii. 25.

— xli. 9.

Mark. iii. 20.

2 Cor. ix. 10.

2 Thef. iii. 8,

12.

* Gen. xlviii.

26.

Mat. iii. 1.

1 Tim. vi. 8.

A. It is Commonly used in Scripture for all sort of Provision, as it is indeed the chiefest, and most necessary; and such as may Supply the Defect of all Other. And it is here made Use of, to signify All that is *Necessary* for our *Support*; not only Meat,* but Drink, Rayment, Lodging, and the like: Excluding at the same time whatsoever is *Superfluous*, and desired rather to Gratify our Lusts, than to Preserve our Life.

Q. What is meant by *Our Bread*?

Prov. xxx. 8.

1 Tim. vi. 8.

A. It may imply these Two things: Either, First, What is *Necessary* for Us; that is to say, for Our Selves, and for those who depend upon Us. Or else, Secondly, It may be called *Our Bread*, upon the Account of the *Propriety* We have in it: As being either the *Product* of our *Estates*, Or the *Effect* of our *Labour*; not the *Bread* of *Charity*; much less of *Fraud*, or *Oppression*; Of *Stealth*, or *Covetousness*: That so we may live upon what is truly *Our Own*, and not devour Our *Neighbours Bread*.

Q. What do you Understand by the Word *Daily*?

A. What is Sufficient for the *Next Day*: But then we Add withal, *this Day*, or *Day by Day*; to shew, that though (because such is the Uncertainty of Our present Life, that how Many, or how Few Days, we may have to Come, we cannot tell, therefore) we ask no more of God than

than what is needful for our *present Support*: Yet we trust, that God, of his Goodness will *Every Day Give us Our Bread*, as he did the *Jews their Manna* in the *Wilderness*, *Exod. xvi. 4, 5.* so long as he shall think fit to continue Us in this State of our Pilgrimage; until he shall bring Us to our *Heavenly Canaan*, that Good Country which he has provided for Us.

Q. Wherefore do we *Pray* to God for such a *Support*?

A. Not to exclude our Own reasonable *Care* Gen. iii. 19. in providing for it, much less to excuse our Acts xx. 34. *labouring* after it; but to shew, that we *depend* 1 Cor. iv. 12. altogether upon the *Providence* of God, and Owe our Lives, and all the Support of them, not to our Own Cunning, or Industry, but to his Blessing: And to engage Us thereby both to *Rely* 2 Thes. iii. 12. the more confidently upon God, and to make those suitable Returns of Love, and Praise, and Gratitude, that We ought to do, to Him.

Q. Are the *Rich* as much concern'd thus to *Pray* to God, as the *Poor*?

A. They are altogether: Our *Saviour* composed this *Prayer* for Both alike. It is the same Providence of God which maintains both; and gives an *Abundance* to the One, as well as a *Competency* to the Other.

Q. Is it Unlawful for any Man to take *Care* of, or *provide* for any thing more than the *Next Day*?

A. No, by no means: God himself has sent Us to the Ant to learn the contrary; *Prov. vi. 8.* *Who provideth her Meat in the Summer, and gathereth her Food in the Harvest.* Such a *Care* as Acts xi. 28. goes no further than a prudent Foresight, and 29, 30. *neither prompts us to any Evil, nor keeps us* 1 Cor. xvi. 1. *back* 2 Cor. viii. --- xii. 14.

Mat. vi. 25.
&c.

back from any Good, is certainly not only Innocent but Commendable. Without this, the World could not subsist Otherwise than by a continual Miracle; which we ought not to Expect, where Ordinary Methods are to be had. The Solicitude which our Saviour forbids, and which is indeed sinful, is that which proceeds from an immoderate Concern for the future: When Men are uneasy, and discontented; distrustful of God's Providence, and still hoarding more up, as if they could never have enough; but were to trust rather to their Own Care, and Foresight, than to God's Blessing.

S E C T. XXXIX.

*Of the Fifth
Position, And
forgive Us
our Trespases,
as we forgive
them that
trespass a-
gainst us.*

Q. WHAT are the Blessings which we are here taught to ask of God for our Souls?

A. The *Forgiveness of Sins past*; and the *Prevention of them for the time to Come*.

Q. How do you pray to God for the *Forgiveness of your past Sins*.

A. In these Words; *And forgive Us our Trespases, as we forgive Them that trespass against Us*.

Q. What do you mean by *forgiving of Trespases*?

Psal. cxxx.
3, 4.

1 Jo. i. 9.

A. I pray that God would do away All my Sins, of what Nature, or Quality soever they be; that he would *wash away the Guilt*, and *remit the Punishment of Them*.

Merk. xi. 25.
Luk. vi. 27.

Q. Do you trust that God will do this?
A. Yes, if I take care to make Good the *Condition* upon which I ask it of him; by *forgiving of those who trespass against Me*. Mat. vi. 14, 15.

Q. Will

Q. Will that alone suffice to intitule you to *God's Forgiveness*?

A. No, it will not: Without *forgiving of Others*, I shall never be my self *forgiven*; *Mat. vi. 15.* but that I may be *forgiven by God*, I must not only *forgive Others*, but must my Self *Repent of my Sins*, and *ask Pardon for them*, in *1 Jo. i. 8, 9.* the *Name*, and through the *Merits*, and *Media-* *See above Sect. xviii.* *tion of Jesus Christ our Saviour.*

Q. Why then is this added, as the *Condition* upon which we are to *Pray to God* for his *For-* *giveness*?

A. It was fit to be mentioned upon several *Accounts*: 1st. As a *Consideration* very proper to be *Offered by Us to God*, to *Induce him to* *Luk. xi. 2* *forgive Us*. If we who are *Proud*, and *Peevish*; *Easie to be Affronted*, and *hard to be Reconci-* *led*; yet, for *God's sake*, and in *Obedience to his Commands*, *forgive those who have offended Us*; how much more shall our most *Gracious*, and *Merciful Father forgive Us*, in what we have *Offended him*. It was fit to have been added, 2dly; as a *Motive*, upon the same *Grounds*, to *Mat. vi. 14* *assure Us*, that if we truly *Repent of our Sins*, and beg of *God the Forgiveness of Them*, *God* will certainly *Remit them to Us*. It was fit to have been added, 3dly; to put us continually in mind of the necessity we lie under to *forgive Injuries*, though never so *many*; never so *great*, *Mat. vi. 15.* never so *often*, and *provokingly Committed*; and *—xviii. 28.* to engage Us *readily*, and *heartily so to do*: *Mar. xi. 25.* *26.* *Luk. xi. 14.* *—xviii. 30.* *Considering that till we have done it*, we cannot *pray to God for his Forgiveness*; and that if we do not *Do it sincerely*, *God* will certainly find it out: And though by *pretending a Reconciliation* where *Really it is not*, we may *delude Men*, yet we cannot possibly *deceive God*.

Q. What

Q. What think you of Those who say their *Lord's Prayer*, and yet either continue at Variance with their Neighbour, or at least do not truly, and from their Hearts, forgive Him?

A. I think that they do not pray for Pardon, but for Vengeance: They Imprecate the Wrath of God upon their Own Heads; and do, in Reality, Pray after this desperate Manner: *Thou, O God! hast Commanded me to forgive my Brother his Trespases: Thou hast declared that unless I do so, thou wilt not Forgive me my Sins. Well; let what will come, I am resolved to stand to the hazard of it. I will not Forgive, nor be Reconciled to my Brother; do thou deal as thou pleasest with Me.*

*Of the Sixth
Petition, And
lead us not in-
to Temptation,
but deliver us
from Evil.*

S E C T. XL.

Q. What is the last *Petition* of this *Prayer*?

A. And lead Us not into Temptation, but deliver Us from Evil.

Q. What is meant by *Temptation*?

A. It, in General, signifies no more than *Trial*; and may be taken in an Indifferent, or even in a Good Sense, to denote any Occasion of proving, and experimenting a Man's Faith, or Obedience. So God tempted Abraham: *Gen. xxii. 1.* Christ, Philip; *Jo. vi. 6.* And thus Afflictions, and Persecutions, are in Scripture called *Temptations*: *Luk. viii. 13, 22, 28.* Jam. i. 2. 2 Pet. ii. 9. But it is more usually taken in an Ill Sense; to denote such a Trial, as is designed to seduce, and lead Us into Sin. So the Devil tempts Us: *Gal. vi. 1.* 1 Thes. iii. 5. Heb. ii. 18. So every Man is tempted by his Own Lusts; *Jam. i. 14.* So God tempteth no Man: *Jam. i. 13.*

Mat. iv. 13.

xxvi. 41.

Luk. viii. 13.

Q. What

Q. What is the *Evil* which you here pray against?

A. That also may be taken in a double Sense; and signifie Either an *Evil Person*, or an *Evil Thing*. In the former it may Respect all *Wicked Men*, but especially the *Wicked One*, the *Temp-* Mat. iv. 3.
ter. In the latter, not so much the *Evil* of Sin its self, as the *Evil* of *Temptation*, to which it Jo. xvii. 15.
seems most properly to Refer.

Q. What then is the full Import of this *Pe-*
tition?

A. I therein desire, that God would neither Try me himself beyond my Strength, nor suffer the Devil, the World, or my Own Flesh to do it. That, if it be his Will, I may not be exposed to any Great Temptations at all: But if for any Ends of his Wise Providence He shall think fit to suffer me to be Tempted; that then He would be pleased * Graciously to strengthen, and support me in my Temptations; and Carry me with Innocence, and Integrity, through them; and not suffer me to be led into Sin by Them.

Mat. xxvi. 41.

1 Cor. x. 13.

Heb. ii. 18.

Rev. iii. 10.

1 2 Sam.

xxiv. 1.

1 Chron. xxi.

1.

Job. 1.

1 Pet. v. 8.

* Psal. xxxiii.

4.

1 Cor. x. 13.

2 Pet. ii. 9.

S E C T. XLI.

Q. WHAT does the last Part of this Prayer consist of?

A. A *Doxology*, or *Conclusion*: For thine is the Kingdom, and the Power, and the Glory, Ever, and Ever. Amen.

Of the Doxology, or Conclusion: For thine is the Kingdom, the Power, and the Glory, for Ever, and Ever. Amen.

Q. What do you mean by a *Doxology*?

A. A Form of giving *Glory*, and *Praise*, and Honour to God. 1 Tim. i. 17. Rev. v. 12. vii. 12.

1 Chr. xxix.

L.

Q. Why

Q. Why was this *Doxology* here added by our Saviour?

1 Cor. x. 31.

Col. iii. 17.

1 Pet. iv. 11.

Psal. xcvi. 7.

30.

A. To shew Us that all the Religious Service we pay to God; whether we *Pray, Confess, Give Thanks*; or whatever we do, we ought to design it at All to his *Glory*. It was also added to keep up in our Minds a due Sense of the Reason we have both to *Pray to God* for all the things we have before consider'd; and to expect a *suitable Return* of them at his hands.

Q. How does this *Doxology* shew, that we ought to Ask these Things of God?

Psal. xlii. 18.

1 Chr. xx. 6.

A. Very plainly: For because God is the *King of all the World*, therefore he ought to be apply'd to by all his Creatures. Because his is the *Power*; He is able both to *bear*, and to *answer* our *Requests*; therefore of him it is most fit to desire whatsoever we stand in Need of. Because his is the *Glory*, of all our Religious Invocation; ('tis a Worship that peculiarly belongs to God, as distinguish'd from the Creature) therefore to him only ought we to *make our Prayers*, and not to any *Other*.

Q. How does this *Doxology* encourage us to *Hope* that we shall *Receive* what we *Ask* of God?

A. Because we do hereby profess to believe that he *can Grant* what we *desire*; and the things we ask are so much for his *Own Glory*, as well as Our *Advantage*, that we ought not to doubt but that We shall *Receive* them from Him.

Q. After what manner do we acknowledge these Excellencies to be in God?

Psal. xcvi. 7.

2. 9.

Deut. ii. 37.

1 Tim. i. 17.

A. In a super-eminent manner, beyond what they Are, or Can be, in any One besides. Others may have *Authority*; but as derived from him, who only is the *Supreme King* over all the *Earth*.

Earth. Others may have *Power*, but God only is *Almighty*. Others may have *Glory*; a Majesty suitable to their Station, and Character in the World: But to God only belongs the Excellency of *Divine Honour*, and *Worship*. To him only is *Prayer*, and *Religious Invocation* to be made: He only is either *capable of it*, or can pretend any *Right* to it.

Q. Why do you to this *Doxology* add, for *Ever and Ever*?

A. To shew that these *Divine Perfections*, and *Prerogatives*, did always belong to God; and will always continue to belong, in this singular manner, to *Him*.

Q. What does *Amen* import?

A. It is a Word of *Wish*, and *Approbation*; and denotes our *Assent* to that to which it is subjoin'd, with an *Earnest Desire* of its *accomplishment*. So that putting its several Significations together, it is as much as if we should say; God of his Goodness Grant what I have here pray'd for; and so I trust he will do, of his Mercy towards me, through Jesus Christ our Saviour.

Phil. iv. 20.

1 Tim. vi. 17.

2 Tim. iv. 18.

1 Pet. iv. 11.

Num. v. 22.

1 Kings i. 36.

Jer. xxviii. 9.

1 Cor. xiv. 16.

3 Cor. i. 20.

PART V.

Of the Sacraments.

S E C T. XLII.

*Of the Nature
and Number
of the Sacra-
ments of the
Gospel: Of the
Five Popish
Sacraments,*

Q. **W**Hat is the Other Means, appointed by God, for the Conveyance of his Grace to Us; and to Confirm to Us his Promises, in Christ Jesus?

A. The worthy participation of the Holy Sacraments.

Q. What mean you by this Word Sacrament?

A. I mean an Outward and Visible Sign of an Inward and Spiritual Grace, given unto Us, and Ordained by Christ Himself, as a Means whereby we receive the same, and a Pledge to assure Us thereof.

Q. How many such Sacraments hath Christ Ordained in his Church?

A. Two only as generally Necessary to Salvation; that is to say, Baptism, and the Supper of the LORD.

Q. How does it appear that these two are properly Sacraments?

A. Because the whole Nature of a Sacrament, as before described, does belong to them. For, 1st. There is in both these an Outward and Visible Sign; viz. Water, in Baptism; Bread and Wine, in the Lord's Supper?

2dly. There is an *Inward* and *Spiritual Grace*, both signified, and conveyed, by these Signs. The *Washing of Regeneration*, Tit. iii. 5. by the *One*; the *Body and Blood of Christ* by the *Other*. 1 Cor. x. 16.

3dly. There is for both a *Divine Institution*. For *Baptism*, Mat. xxviii. 19. *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* For the *Lord's Supper*; Luk. xxii. 19, 20. *This do in Remembrance of Me.* See 1 Cor. xi. 24, 25.

4thly. They were both Ordain'd as a *Means* whereby to *Convey* their several *Graces* to Us, and as a *Pledge* to assure Us of them. * *Baptism* ^{Mat. xxviii. 19.} to *Regenerate* Us; Jo. iii. 5. Tit. iii. 5. † The *Lord's Supper* to *communicate* to Us the *Body*, and *Blood of Christ*: 1 Cor. x. 16. ^{Mar. xvi. 15} ^{† Mat. xxvi. 26.}

For which Reason, lastly; they are *Generally necessary to Salvation*. All *Christians* have a *Right* to them; nor may *Any*, without hazard of missing of these *Graces*, refuse to Use them, who have the Opportunity of being made *Partakers* of them. Jo. iii. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven.* Mark xvi. 16. *He that Believeth and is Baptized shall be Saved.* 1 Cor. xi. 24. *This do in Remembrance of Me.* ^{1 Cor. xi. 23.}

A. Are these All the *Sacraments* that any *Christians* Receive, as establish'd by *Christ*?

A. The *Church of Rome* to these adds five more; though They cannot say that they are all of *Christ's Institution*; viz. *Confirmation*: *Penance*: *Extreme-Uction*: *Orders*: and *Matrimony*.

Q. How does it appear that these are not *truly Sacraments*?

A. Because not One of them hath *ALL* the Conditions Required to make a *Sacrament*, and the most part have hardly *Any* of *Them*.

See below,
Sect. lii.

CONFIRMATION is, we confess, an *Apostolical Ceremony*: As such it is still Retain'd, and Practis'd by Us. But then it is, at most, but an *Apostolical Ceremony*. *Christ* neither Ordain'd any such *Sign*; nor made it either the *Means* of conveying any *Spiritual Grace* to Us, or a *Pledge* to assure Us thereof.

PENANCE, if *Publick*, is confessedly a part of *Church-Discipline*. If *Private*, is only the Application of the *Power of the Keys* to a particular Person, for his *Comfort*, and *Correction*. It has neither any *Outward Sign* instituted by *Christ*, nor any *Inward Grace*, particularly annex'd to it. Indeed if a true Penitent Receive *Absolution* from his *Minister*, God Ratifies the *Sentence*, and forgives the *Sin*. But so God would have done, had neither any *Confession* been made to, or *Absolution* Received from Him. And that the *Sin* is forgiven, is Owing to the *Mercy* of God, upon the *Repentance* of the *Sinner*, and not to be ascribed to the *Priests Sentence*.

Mark vi. 13.

Jam. v. 14,
15.

In *EXTREME UNCTION* there is an *Outward Sign*, but neither of *Christ's*, nor his *Apostles Institution*. They anointed *Sick Persons* for the Recovery of their *Bodily Health*; and in certain Cases, advised the *Elders* of the *Church* to be sent for, to do likewise. But as to any *Spiritual Effects*, they neither used any such *Sign* themselves, nor Recommended it to Others: Nor is there any the least Ground on which to expect any such benefit from the Use of it. 'Tis true, if the *Sickness* were inflicted for any particular *Sin* which the Person had committed; the *Healing* of the *Sickness* was a *Token* that the

Sin

Sin also was forgiven: Because till the *Sin* was forgiven, the *Disease* could not be removed. But the *Anointing* was of no more use to obtain the *One*, than it would have had *Power*, of it self, to effect the *Other*.

MATRIMONY, is a *Holy State*, ordain'd by God, and highly to be accounted of by All Men. It was provided for a *Remedy* against *Sin*, and to avoid *Fornication*; that such Persons as have not the *Gift* of *Continence* might *Marry*, and keep themselves undefiled *Members* of *Christ's Body*. But it neither confers any *Grace* where it is not, nor encreases it where it is: And therefore is not to be look'd upon as a true, and proper *Sacrament*.

ORDINATION, is also a *Divine Institution*, By the Administration of it Authority is Given to those who partake of it, to minister in *Holy Things*; which, otherwise, it would not have been lawful for them to do. We do not at all doubt but that the *Grace* of God accompanies this Ordinance; and the Discharge of those *Ministeries* which are perform'd in consequence of it. But then this *Grace*, is only the *Blessing* of God upon a particular *Employ*; not that justifying *Grace*, which is necessary to the making of a *Sacrament*. And it is given to such Persons rather for the *Benefit* of Others, than for the furtherance of their *Own Salvation*.

A. How many Parts are there in a Sacrament?

A. Two; the Outward and Visible Sign, and the Inward and Spiritual Grace.

S E C T. XLIII.

*Of Baptism,
and the several
ways of
Administering
it.*

Q. WHAT is the First Sacrament of the New Testament?

A. It is Baptism.

Q. What is Baptism?

A. It is the Sacrament of our New, and Spiritual Birth, Jo. iii. 4, 5. the Seal of our Adoption, Rom. iv. 11. and the Solemn Means of our Admission into the Communion of the Christian Church: Acts ii. 41. Col. ii. 11, 12. By the Outward Washing whereof, our Inward Washing from our Sins, by the Blood, and Spirit, of Christ, is both clearly exhibited, and certainly sealed to Us. Rom. iv. 11. Acts ii. 38, 39. Tit. iii. 5. Heb. ix. 14.

Q. How is Baptism perform'd?

A. By dipping in; pouring on of; or sprinkling with Water; in the Name of the Father, and of the Son, and of the Holy Ghost.

Num. viii. 7.
Ezek. xxxvi.
35.
Mark vii. 4.
Heb. x. 22.

Q. In which of these was this Sacrament administered at the Beginning?

Mat. iii. 6,
16.
Jo. iii. 23.
Acts viii. 38.

A. To Aged, and Healthful Persons, in that Hot Country in which our Saviour lived, it was for the most part administered by dipping, or plunging, the Person who was Baptized, into Water: According to the common Custom among the Jews, of Receiving Profelytes with the very same Ceremony; and from which our Saviour seems to have taken Occasion to Institute this Sacrament.

Q. Were any Baptized otherwise at the Beginning?

A. It cannot be doubted but that as All who Embraced the Gospel were Baptized, so many of these could not be dipped in Water. Such were very

very Old, and Sick, Persons ; and it may be *All*, at the first ; when *Three*, and *Five Thousand* at a time, Believed, and were Baptized ; very likely in a private House, *Acts* ii. 41. *Acts* iv. 4. where it would have been difficult to have gotten Water enough, and endless, to have dipped them all.

Q. What are the *Necessary Parts* of this Sacrament ?

A. *Water*, and the *Word* : The One to Represent our *Spiritual Washing*, and *Cleansing*, by the *Blood of Christ* ; the Other to declare the *Faith* into which we are *Baptized*, and by which we hope to be saved ; namely of *God the Father*, *the Son*, and *the Holy Ghost*.

Q. How came the Custom of *Dipping*, to be so universally left off in the Church ?

A. Chiefly upon the ground of *Charity* ; because when the *Gospel* became every where Received, and the Persons to be Baptized were the *Children of believing Parents* ; many of which (in these Cold Countries, and for a great Part of the Year) could not be dipped in *Water* without the hazard of their Lives ; it was necessary either to *Sprinkle* them only with *Water*, or not to *Baptize* them at all.

Q. What Ground had the Church to admit of *Sprinkling*, as sufficient to answer the Design of this Sacrament ?

A. The Example of the *Purifications* under the *Law*, which were made as well by *Sprinklings*, as *Washings*, *Heb.* ix. 13, 19. The Application of this made by *St. Paul*, to the *Spiritual Cleansing* of us from our Sins : *Heb.* x. 22, 29. And by *St. Peter* to the same Purpose : 1 *Pet.* i. 2. The Analogy between the *Sprinkling* of the *Water* in *Baptism*, and that *Sprinkling* of the

Ist. lii. 15;
Ezek. xxxvi.
25.

Heb. xii. 24.

Lev. xii. 24.

---xvi. 14, 15.

19.

Feb. ix 13.

---x. 4.

Flood

Blood of Christ, by which we are *Cleanfed* from our *Sins*: All these, as they left a sufficient Latitude to the *Church* to administer this *Sacrament*, in any of these Ways; so the *Law of Charity* Required that the *Church* should make Choice of *Sprinkling*, rather than of a total *Immersion*; and we cannot doubt, but that the *God of Charity* does approve of it. *Mat. ix. 13.*

Of the Mat-
ter, and Form
of it Baptism:
Of the Inward
Grace that is
confer'd by
it.

S E C T. XLIV.

YOU said, that in Every *Sacrament* there were Two *Parts*, an *Outward*, and *Visible Sign*, and an *Inward* and *Spiritual Grace*: Tell me therefore;

Q. What is the *Outward Visible Sign*, or *Form* in *Baptism*?

A. Water wherein the *Person* is *Baptized*, in the *Name* of the *Father*, and of the *Son*, and of the *Holy Ghost*.

Q. Is this *Element* so necessary a part of this *Sacrament*, that the *Church* may in no *Case* depart from it?

A. It is of *Divine Institution*, and was designed to denote our *Spiritual Cleansing* by *Christ's Blood*: That as our *Bodies* are wash'd with, and cleansed from their *Pollutions* by, *Water*; so are our *Souls* purified from *Sin* by the *Blood of Christ*. And for both these *Reasons* it is a *Necessary*, and *Immutable Part*, of this *Holy Sacrament*.

Q. Is the *Form of Baptism* necessary to the *Administration* of this *Sacrament*?

A. It is *Necessary*; nor can this *Sacrament* be duly administered by any *Other*.

Q. Was

Q. Was no Other Form, ever used in the Apostle's Time?

A. It is indeed said of Some in those Times, who had been Jewish Converts, or had Received John's Baptism, that they were Baptized in the Name of the Lord Jesus. But this does not hinder but that they may have been Baptized (as no doubt they were) in the Words appointed by Christ for that purpose. All it implies is, that they were Baptized into the Faith, and Gospel of Christ; as by comparing the Passages of Scripture together, it will Evidently appear. See *Acts* viii. 16. x. 48. xix. 5. *Rom.* vi. 3.

Acts ii. 38.

Acts viii. 16.

Acts xix. 5.

Q. Are then the Words appointed by Christ so necessary, that to Use any Other, will destroy the Efficacy of this Sacrament.?

A. That I don't say: For as Persons of all Countries are to be Baptized, so there is no doubt but that the Form of Words may be translated into the Language of Every Country; and Baptism be effectually administered, so long as the Sense is preserved. That which we insist upon is, that every Person who is Baptized, by what Form soever it be done, ought to be Baptized in the Name, as well as to profess the Faith, of the Father, Son, and Holy Ghost.

Q. What is the Inward or Spiritual Grace, of this Sacrament?

A. A Death unto Sin, and a New-birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. Are all Men, by Nature, born in Sin?

A. They are, ever since that by the Transgression of our First Parents Sin entred into the World: Nor was ever any Exempt from this

Psalm li. 5.

Rom. v. 12.

this unhappy State, but He only who knew no Sin, the *Lord Christ Jesus*.

Q. Are all Men by Nature, *Children of Wrath*?

A. Being born in Sin, they must of necessity be also *Children of Wrath*; Seeing All Sin is both hateful to God, and worthy of his Punishment.

Q. Have the *Children of Believing Parents*, in this Case, no *Privilege* above Others?

A. Yes, they have: For being descended from those who are *Members of Christs Church*, they are born within the *Covenant*; are the *Heirs of Gods Promises*; and have a *Right to Baptism*, as the *Children of the Jews* had to *Circumcision*. And therefore should they chance to Die before they have Received it, yet this being no Fault of theirs, we piously believe that it shall be no bar to their Pretensions; but that they shall nevertheless be saved, by the Merits of *Jesus Christ*.

Q. How are those who are Baptized, made thereby *Children of Grace*?

A. As by *Baptism* they are taken into Covenant with God; Are Regenerated by the Holy Spirit; Are Sanctified and Cleansed from their Sins by the Blood of Christ; Are Intituled to God's Favour; and made Heirs of his Heavenly Kingdom: So that should they Die before they commit any Actual Sin, we are assured, by God's Word, that they should certainly be Saved.

Q. Are all who are Baptized made Partakers of these Benefits?

A. They are all thereby put into a State of Salvation, and become *Children of Grace*. But those only continue in this State, and hold fast their Right to these Benefits, who take care to

Mark xvi. 16.

Acts ii. 38.

—xxii. 16.

1 Cor. ii. 11.

Gal. iii. 27.

Eph. ii. 4, 5.

—v. 26.

Tit. iii. 5.

1 Pet. iii. 21.

to Live according to the Gospel of Christ; and to fulfil those Promises, which either Themselves made, or which were, by Others, made in their Name, and on their Behalf, at their Baptism.

S E C T. XLV.

Q. What is required of Persons to be Baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly Believe the Promises of God made to them in that Sacrament.

Q. What Repentance is required to prepare any Person for Baptism?

A. The same which is Required to qualify Him for God's Forgiveness after Baptism. For Baptism, if duly Received, washes away all Sin: And therefore no One can worthily come to it, who does not heartily Repent of all his Sins, and firmly Resolve never more to Return to any. Acts ii. 38, 41. iii. 19.

Q. What is the Faith which Every One ought to bring to this Sacrament?

A. A firm Belief of the Truth of the whole Christian Religion; but more especially, of all those Articles of it, which he is solemnly, at his Baptism, to profess his Belief of to the Church. Acts viii. 37.

Q. If such a Repentance, and such a Faith, be Required of all who are Baptized, How come Infants to be Baptized, who by reason of their tender Age cannot perform either of Them?

A. Because they promise them Both by their Sureties, which Promise when they come

Of the Dispositions for Baptism: And of the Capacity of Infants to Receive it.

Mat. iii. 2 &c.
Mark. xvi. 16.
Acts ii. 38.
viii. 12, 37.
xviii. 8.

Mat. xvi. 16.
Heb. x. 22.

come to Age themselves are bound to Per-
form.

Q. Are not *Actual Faith*, and *Repentance*, re-
quired of those who are to be *Baptized*?

A. Yes, if they be Persons capable of it: Otherwise it is sufficient that they be Obligated to *Believe*, and *Repent*, as soon as they shall be Capable of so doing.

Q. How can any One *Promise* this for Another?

Deut. xxix.
11, 12.

A. Upon a Supposition of Charity: That as *Children* are born of *Christian Parents*, and under a Security of being bred up to a Sense and Knowledge of their Duty, in this particular, and of the infinite Obligations that lie upon them, to fulfil it; So they will take care (by God's help) so to order both their *Faith*, and *Manners*, as their Interest, as well as Duty, Requires them to do.

Q. But what if they should not fulfil, what has been promised in their Names?

A. In that Case, the *Covenant* made on their behalf will be Void: And so by not fulfilling what was *promised* for them, they will lose all those Blessings, which God would Otherwise have been *obliged* to bestow upon Them.

Q. Would it not be more Reasonable to tarry till Persons are Grown up, and so in a Condition to make the *Covenant* themselves, before they were permitted to be *Baptized*?

A. We are not to consider what we think best, but what God has directed Us to do. Now God expressly order'd the *Children* of the *Jews* to be admitted into *Covenant* with Him, at *Eight Days* Old. Into the Place of *Circum-*
cision,

Gen. xviii.
13.
Deut. xxix.
10, 11, 12.

cision, *Baptism* has succeeded; as the *Gospel* Col. ii. 11.
has into the Place of the *Law*. There is there-
fore the same Reason why our Children
should, from the *Beginning*, be admitted in-
to the *Christian*; as why the *Jews Children* 1 Cor. vii. 14
should have been entred into the *Legal Cove-*
nant. Our Infants are as capable of *Cove-*
nanting, as theirs were: And if God thought
fit to Receive them; and did not Account the
Incapacity which their Age put them under,
any bar to hinder them from *Circumcision*;
neither ought we to think the same Defect, any
sufficient Obstacle to keep our Infants from be-
ing *Baptized*.

S E C T. XLVI.

Q. What is the *Other Sacrament* of the New Testament?

A. The *Sacrament of the Lord's Supper*.

Q. Why do you call it the *Lord's Supper*?

A. Because it was both *Instituted* by our *Lord*
at *Supper*, and was designed to succeed into the
Place of the *Paschal Supper* among the *Jews*.

Q. Ought this *Sacrament* to be administred
only at the *Time of Supper*?

A. That is not necessary, any more than
that we should be Obliged to *Eat* our *Own Sup-*
per before it; that we should Celebrate it only
Once a-Year; in an *Upper Room*; In an *Eating*
Posture; and the like. Our Saviour took that
Occasion, and that *Season*, for the *Institution* of
it; but he did not intend thereby to Oblige
Us to Celebrate it in all the exact Circumstan-
ces of *Time, Place, Posture, &c.* that occur'd in
his *Own Administration* of it.

Of the Sacra-
ment of the
Lord's Sup-
per; and how
it differs from
the Popish
Mass.

Mat. xxvi.
26, 28.
Mar. xiv. 17.
22. 1 Cor. xi.
23, 25.

Q. Why

Q. Why was the Sacrament of the Lord's Supper ordain'd ?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What do you mean by a Continual Remembrance ?

A. A Remembrance that is not to determine after a certain Time, as the Paschal Supper did ; but is to continue to be kept up by this Holy Sacrament, to the very End of the World.

Q. Is there any thing more intimated by that Expression ?

A. Yes, there is ; namely, that this Sacrament ought not to be Celebrated only Once in the Year, as the Passover was ; but to be Administred from time to time, so as to keep up a Constant, Lively Remembrance, in our Minds, of the Sacrifice of the Death of Christ.

Q. Wherefore do you call it the Sacrifice of Christ's Death ?

A. Because Christ, by his Dying, became an Expiatory Sacrifice for the Sins of Mankind.

Q. Did Christ then suffer Death for the Forgiveness of our Sins ?

A. He did : He took upon him our Sins, and died for them ; that by his Death we might be free'd, both from the Guilt, and Punishment of them.

Q. Was it necessary that Christ should die, in order to his being such a Sacrifice ?

A. It was necessary ; for without shedding of Blood there is no Remission : Heb. ix. 22. And Death being the Punishment of Sin, he could no Otherwise have free'd us from Death, than by Dying himself in our Stead.

Q. Can

1 Cor. xi. 26.
Comp. Acts i.
31.

Acts ii. 46.
--- xx. 7.
1 Cor. xi. 26.

Heb. ix. 12,
24, 28.
x. 10.
1 Pet. ii. 24,
25. iii. 18.

Rom. iv. 25.
--- v. 10. viii.
32.
2 Cor. v. 21.
Col. i. 21, 22.

1 Gi. liii. 8, 10.
Eph. v. 2.
Col. i. 20.
1 Jo. i. 7.
--- ii. 2.

Q. Can Christ any more Suffer, or Die, now, since his Rising from the Dead?

A. No, St. Paul expressly tells us that he cannot; *Rom. vi. 9, 10.* Christ being Raised from the Dead dieth no more; Death hath no more Dominion over him. For in that he died, he died unto Sin Once, but in that he liveth, he liveth unto God.

Q. How then do those of the Church of Rome say, that he is again Offer'd for Us, as a true, and proper Sacrifice in this Holy Sacrament?

A. This Sacrament is not a Renewal, or Re-petition, of Christ's Sacrifice; but only a Solemn Memorial, and Exhibition of it. To talk of an Expiatory Sacrifice for Sin, without Suffering, is not only contrary to Scripture, but is in the Nature of the thing itself Absurd, and Unreasonable: Every Sacrifice being put in the Place of the Person for whom it is offer'd; and to be treated so, as that Person, in Rigour, ought to have been, had not God admitted of a Sacrifice in his stead. And therefore the Apostle, from hence, concludes, that Christ could not be more than Once Offered, because he could but Once Suffer. But to suppose that Christ, in his present Glorified State, can Suffer, is such a Contradiction to all the Principles of our Religion, that the Papists themselves are ashamed to assert it.

Q. What think you of the Sacrifice, as they call it, of the Mass?

A. We do not deny but that, in a large Sense, this Sacrament may be called a Sacrifice; as the Bread and Wine, may be called the Body and Blood of Christ. But that this

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Sacrament should be a true, and proper Sacrifice, as they define the Sacrifice of the Mass to be, it is altogether False, and Impious to assert.

Q. What was then the Design of our Saviour, in this Institution?

A. To leave to his Church a Perpetual, Solemn, and Sacred Memorial of his Death for Us, That as often as we come to the *Lord's Table*, and there join in the Celebration of this *Holy Sacrament*, we might be moved, by what is there done, at once both to Call to Our Remembrance all the Passages of his *Passion*; (to consider him as there left forth Crucified before our Eyes;) and to Meditate upon the Love of Christ thus dying for Us, and upon the mighty Benefits and Advantages, which have accrued to us thereby.

1 Cor. xi. 24.
26.

S E C T. XLVII.

Of the Outward Elements of Bread and Wine, and our Obligation to Communicate in Both kinds.

Q. YOU before said, that in Every Sacrament there must be Two Parts, an Outward, and an Inward: What is therefore the Outward Part, or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath Commanded to be Received.

Q. Did Christ Institute this Sacrament in Both these.

A. Yes, He did: He first took Bread, Gave Thanks, and Brake it; saying, Take, Eat, this is my Body which is broken for you, This do in Remembrance of me. And then; After the same

Man-

Manner he took the Cup, saying, *This Cup is the New Testament in my Blood; This do ye, as oft as ye drink it, in Remembrance of me.* I Cor. xi. 24, 25.

Q. For what End did Christ appoint these *Outward Signs* of this Sacrament?

A. The Words of his Institution plainly shew it; that those who celebrate this Sacrament, might *Eat of the One, and Drink of the Other,* at his Table.

Q. Is it necessary for all those who join in this *Holy Sacrament*, both to *Eat of that Bread,* and to *Drink of that Cup*?

A. It is so necessary that they cannot, without violating our Saviour's Institution, come to the Holy Table, unless they do it. For Christ appointed Both to be taken; and he who takes not the Cup, as well as the Bread, does not *Communicate in Christ's Body, and Blood,* at all.

Q. May not a Person who only looks on, and sees the Priest Officiate, *Commemorate Christ's Death,* and *Meditate upon the Benefits of it,* as well as if he received the *Elements of Bread, and Wine*?

A. I will answer your Question with Another: May not a Person who is not Baptized, when he sees that *Holy Sacrament* administred, be truly Penitent for his Sins, and Believe in Christ; and desire to be Regenerated, and Adopted into the Communion of his Church; as well as if he were himself wash'd with the Water of Baptism? But yet the bare looking on, in this Case, would not intitule such a One to the Grace of Regeneration: nor will it any more intitule the Other, to the Communion of Christ's Body and Blood. In all these Cases, the Que-

sion is not what we think we might do, but what Christ has commanded us to do: And we must observe what he Requires, if ever we mean to be made Partakers of what he Promises. Now that in the present Instance is not idly to look on; but to *Do this* i. e. to *Eat the Bread*, and *Drink of this Cup*, in Remembrance of Him.

Q. Do you think it necessary that *Every Communicant* should Receive this Sacrament in *Both Kinds*?

A. I do think it Necessary; for so our Saviour has appointed it. Thus he gave it to his Disciples, and thus they Received it at his Hands.

Q. But his Disciples were Priests, and therefore their Receiving this Sacrament in *both Kinds*, does not argue, that it is necessary for the People to do likewise?

A. Whether all who were then present at the Table with our Saviour were Priests, is very Uncertain. The Blessed Virgin, we are sure, was at that time at Jerusalem; and, no doubt, did Eat the Passover, according to the Law, with Him; *Exod. xii. 3, &c.* yet she was certainly but a *Lay Communicant*. And many Others, for ought we know, there might be in the same Circumstances. But not to insist upon this; Our Saviour made no distinction between Priests, and Lay Communicants, as to the Business of Receiving of this Sacrament, in One, or Both Kinds. He Gave both the Bread, and Wine himself, to All that were at the Table; and He has left a General Commandment to Us to do likewise. And his Words, and his Actions together, evidently require this of all of Us:

Us: That those who *Administer* this *Sacrament*, should *Administer* it as *Christ* did; and those who *Receive* it, should *Receive* it as the *Disciples* did of Him.

Q. Do you then make no Distinction between the *Priests*, and the *People*, in what concerns this Holy *Sacrament*?

A. As to the *Manner* of *Receiving* it, none at all. When those who are *Priests* Receive this *Sacrament* of another *Priest*, it is as when they hear the *Word Preach'd*: They do it not as *Priests*, but as *Christians*. And therefore at the *Institution* of this *Sacrament*, our *Saviour Christ* alone acted as a *Priest*: He resembled the *Ministers* of his *Church*; the *Disciples* represented the *Faithful*; who were afterwards to Receive the *Sacrament* from the *Ministers* of the *Church*, after the very same manner that They Received it at *Christ's Hand*.

Q. But is not this *Sacrament* as *Perfect* in *One Kind*, as in *Both*?

A. Can a Thing be *perfect*, which wants the *half* of what is Required to make it *perfect*?

Q. Yet it cannot be deny'd, but that he who *Receives* the *Body*, of *Christ*, does therewith *Receive* the *Bloud* too?

A. Though that be not the *Question*, yet it not only *may be*, but, in this *Case*, is, absolutely deny'd by Us; nor indeed can it, without a manifest *Absurdity* be affirm'd. It was the *Design* of our *Saviour Christ* in this *Sacrament* to Represent his *Crucified Body*; his *Body* as it was *Given for Us*. Now we know that when He suffer'd, his *Bloud* was shed, and let out of his *Body*; and that to Represent his *Bloud* thus separated

1 Cor. xi.

23. 24.

25. 26.

rated from his *Body*, the *Cup* was Consecrated apart by Him. And how then can it be pretended that he who Communicates in Such a *Body*, must partake of the *Bloud* together with it? But this is not our Business; The Points which we insist upon are these: First, Whether *Christ* having confessedly instituted this *Sacrament* in both *Kinds*, and commanded Us to Do likewise; those do not evidently depart from his Institution, who Give, and Receive it, only in One? And if they do; Then, Secondly, Whether They have any Reason to expect to be made Partakers of the Benefits of this Holy Communion, who do not Receive it in such a Manner, as *Christ* has commanded Us to do?

Q. Did the *Apostles* give the *Cup* to the *Laity Communicants* in their Churches?

A. Yes, certainly; or else *St. Paul* would never have argued with the *Corinthians* against Communicating with *Idolaters* as he does, *1 Cor. x. 15, &c.* I speak as to *Wise Men*, judge ye what I say. The *CUP* of Blessing which we bless, is it not the Communion of the *Body* of *Christ*? —

Ye cannot drink the *CUP* of the *LORD*, and the *Cup* of *Devils*. Nor have spoken of this *Sacrament*, as he does in the next Chapter: Ver. 26, 27, 28, 29. In every One of which, He takes notice of their Drinking of the *Sacramental CUP*, as well as of their Eating of the *Sacramental Bread*.

Q. What then do you think of Those of the Church of *Rome*, who deny the *Cup* to the *Laity*?

A. As of a most presumptuous sort of Men, who Sacrilegiously deprive the People of what *Christ* has given them a Right to.

Q. Do

Q. Do you think this Change so considerable, as to warrant One to break off *Communion* with that *Church* which has made it?

A. No one can with a good Conscience Receive this *Holy Sacrament* after any *Other Manner*, than *Christ* has ordain'd it to be Received. If therefore the *Church* of *Rome* shall obstinately Refuse to give it to the *Lay Communicant* in *Both Kinds*, he is bound in Conscience not to Receive it of her *Priests* at all: But to go to those who are ready to distribute it to them in the same *Integrity*, in which it was first Instituted by our *Blessed Lord*.

S E C T. XLVIII.

Q. **W**HAT is the Inward Part, or Thing Signified, in this Holy Sacrament?

A. The Body and Blood of *Christ*, which are verily, and indeed, taken and received by the Faithful in the *Lord's Supper*.

Q. Are the Body, and Blood of *Christ*, really distributed to every Communicant, in this Sacrament?

A. No, they are not; for then every Communicant, howsoever prepared, or not, for it, would alike Receive *Christ's Body*, and *Blood*, as to its Substance there. That which is given by the *Priest* to the Communicant, is, as to its Nature, the same after Consecration, that it was before, viz. *Bread*, and *Wine*: Only alter'd as to its Use, and Signification.

Q. If the Body and Blood of *Christ*, be not really given, and distributed, by the *Priest*, how can they

Of the Real Presence, as acknowledg'd by us, of *Christ's Body*, and *Blood*, in this Sacrament, and the Benefits which from thence accrue to us.

they be verily and indeed Taken, and Received, by the Faithful Communicant?

A. That which is given by the Priest is, as to its Substance, Bread, and Wine: As to its Sacramental Nature, and Signification, it is the Figure, or Representation, of Christ's Body, and Blood; which was broken, and shed for Us. The very Body, and Blood of Christ, as yet it is not. But being with Faith, and Piety, Received by the Communicant, it becomes to Him, by the Blessing of God, and the Grace of the Holy Spirit, the very Body, and Blood of Christ: As to those who come Unworthily to it, it is made Damnation; that is, it Renders them worthy of it, and, without Repentance, will Certainly consign them over unto it.

I Cor. xi. 29.

Q. How does the Bread, and Wine, become to the faithful and worthy Communicant the very Body, and Blood of Christ?

A. As it intitules him to a Part in the Sacrifice of his Death, and to the Benefits thereby procured to all his faithful, and obedient, Servants.

Q. How does Every such Communicant Take, and Receive the Body, and Blood of Christ, in this Sacrament?

A. By Faith: And by means whereof he (who comes worthily to the Holy Table) is as truly intituled to a part in Christ's Sacrifice, by Receiving the Sacramental Bread and Wine, which is there deliver'd to Him; as any Man is intituled to an Estate, by Receiving a Deed of Conveyance from One who has a Power to surrender it to his Use.

Q. What are the Benefits whereof Those, who thus Receive this Holy Sacrament, are made Partakers thereby?

A. The

A. The strengthening and refreshing of their Souls by the Body, and Blood of Christ, as their Bodies are by the Bread, and Wine.

Q. How does such a Receiving of this Holy Sacrament strengthen our Souls?

A. As it adds a New Confirmation to Us, every time we Receive it, of God's Mercy towards us, through the Sacrifice of Jesus Christ; and thereby Fortifies, and Corroborates Us, more and more, both in the Discharge of our Duty; and to a Resistance of all such Temptations, as may be likely to Draw Us away from it.

Q. Does it Strengthen Us in any Other Respect besides this?

A. Yes, it does: For being thus secured of a Right to Christ's Sacrifice for Us, we are thereby fortified against all Doubts, and Fears, of our Salvation; Are confirm'd against the Apprehension of any present Dangers, or Sufferings, for Righteousness sake; which we shall reckon not worthy to be compared with the Glory which shall be Revealed in Us: And, finally, are strengthened against the Fear of Death its Self, which we are hereby taught to look upon as a Passage only to a most Blessed and Everlasting State.

S E C T. XLIX.

Q. IS this the only way in which you suppose Christ's Body and Blood to be Really Present in this Sacrament?

Of the Real Presence, or Transubstantiation, maintain'd by the Church of Rome, and the manifest Absurdities and Impossibilities of it.

A. It

A. It is the only way in which I conceive it possible for them to be present there. As for his *Divine Nature*, that being *Infinite*, he is by virtue thereof *Every where present*. But in his *Humane Nature*, especially his *Body*, he is in
Act. 1. 9, 11. *Heaven only*; nor can that be any otherwise present to Us on Earth, than by *Figure*, and *Representation*; or else by such a *Communion*, as I have before been speaking of.

Q. Does not *Christ* expressly say, that the *Bread* is his *Body*, the *Cup* his *Bloud*?

A. He does say of the *Bread*, and *Wine*, so taken, blessed, broken, and given, as they were by Him in that *Sacred Action*, that *This is my Body*, &c. and so they are. The *Bread* which we break, is not only in *Figure*, and *Similitude*, but by a *Real, Spiritual Communion*, his *Body*: The
1 Cor. x. 16. *Cup of Blessing* which we bless, is, by the same *Communion*, his *Bloud*. But this does not hinder but that, as to their own *Natural Substances*, they may, and indeed do, still continue to be what they appear to Us, the same *Bread*, and *Wine*, that before they were.

Q. What think you of those who believe the very *Elements* of *Bread*, and *Wine*, (by the *Words* of *Christ*) to be really changed into the *Body* and *Bloud* of *Christ*; and to have nothing of their own Remaining but the meer *Appearance*, or *Species*, of what they were before?

A. If any Really do believe this, I think they contradict both *Sense*, *Reason*, and *Scripture* in so doing.

Q. Do you suppose that we ought to judge of a Thing of this Nature by our *Senses*?

A. I

A. I know no Other way of judging of *Sensible Objects*; but by our *Senses*. And if I must not believe what I *See*, and *Taste*, and *Smell*, to be *Bread*, and *Wine*; to be truly *Bread*, and *Wine*; I must Resolve to turn *Sceptick*; and not believe any thing at all.

Q. Is not the *Word of God* more to be Reli'd upon than Our *Own Senses*?

A. I do not at all doubt but that We ought, without all Controversy, to believe whatever the *Word of God* proposes to Us. But where does the *Word of God* require me to believe any thing in Opposition to my *Senses*; which it is the proper Business of my *Senses* to judge of?

Q. Does not the *Word of God* say, *This is my Body*?

A. It does say so of the *Bread*, So *Blessed*, *Given*, and *Received*, as it ought to be, in this *Sacrament*: And accordingly I believe that it is so. But does the *Word of God* any where say, that it is not *Bread*? Or that I am not to believe it to be *Bread*, though my *Senses* never so evidently assure me that it is?

Q. Can the same Thing be *Christ's Body*, and *Bread* too?

A. I have before shewn you not only that it may be so, but that it truly, and really is So: *Bread*, in *Substance*; The *Body of Christ*, by *Signification*; by *Representation*; and *Spiritual Communication*, of his *Crucified Body*, to every faithful and worthy Receiver.

Q. How is *Transubstantiation* contrary to our Reason?

A. As my Reason tells me it is a *Contradiction* to say of One and the Same *Natural Body*, that it

it

it should be in *Heaven*, and on *Earth*; at *London*, and at *Rome*, at the same time. That it should be a true *Human Body*, and yet not have any *One Part*, or *Member*, of such a *Body*. To omit a Hundred Other Absurdities, that are the necessary Consequences of Such a Belief.

A. How does the *Scripture* contradict this Belief?

(a) Acts i. 9.

21.

—iii. 21.

(b) Rom. vi.

2, 10;

A. As it tells us, that (a) *Christ's Body* is in *Heaven*; absent from *Us*: That there it is to continue till the *Day of Judgment*. (b) That he has now a *Glorified Body*, and is not capable of *Dying* any more: Whereas the *Body* we Receive, in this *Holy Sacrament*, is his *Crucified Body*; his *Body* given for *Us*; his *Bloud* shed for *Us*; which can never be verified in his present *Glorified Body*.

Q. Do not those who believe *Transubstantiation*, believe the *Bread* and *Wine* to be changed into *Christ's Mortal*, and *Passible Body*?

A. No, they do not; but into that *Body* in which *He* now sits at the *Right-hand* of *God* in *Heaven*.

Q. How then does their Belief of *Transubstantiation* contradict the Sense of the *Holy Scriptures*, as to what concerns the Nature of *Christ's Body* in the *Eucharist*?

A. Because by Supposing *Christ's Glorified Body* to be that which we receive in this *Sacrament*, they utterly destroy the very Nature of it. It was the Design of this *Sacrament*, to exhibit, and communicate to *Us*, the *Body* and *Bloud* of *Christ*, not any way but in the State of His *Suffering*; as *He* was given for *Us*, and became a *Sacrifice* for our *Sins*. Now this he neither

1 Cor. xi.

24, 25, 26.

neither was, nor could have been, in his present Glorified Estate. So that if the *Body*, and *Bloud of Christ*, be in this *Sacrament*, it must be not that which he *now has* in *Heaven*, but that which he *then had* when he Suffer'd for Us, upon *Earth*; and they must not only bring *Christ down from above*, but must bring him back again to his *mortal*, and *passible* Estate; or they will never be able to make Good any such change as they pretend to; and that, I think, is sufficiently contrary to Scripture, as well as in the Nature of the Thing its self Impossible.

S E C T. L.

Q. WHAT have been the Ill Effects of this Errour?

A. Chiefly those Two which I before mention'd; that it introduced the Doctrines of the *Mass Sacrifice*, and of the *Half Communion*; to which may be added, Thirdly, *The Adoration of the Host*.

Q. What do you call the *Host*?

A. It is the *Wafers* which those of the Church of Rome make use of, instead of *Bread*, in this Sacrament.

Q. Do those of that Church Adore the Consecrated *Wafers*?

A. They do, and that as if it were really, what they pretend to believe it is; Our Saviour *Christ* himself.

Q. Is there any great harm in such a *Worship*?

A. Only

Of the Adoration of the Host, and the Idolatry committed by the Papists there in.

A. Only the Sin of *Idolatry*: For so it must needs be, to give *Divine Worship* to a piece of *Bread*.

Q. Ought not *Christ* to be *Adored* in this *Sacrament*?

A. *Christ* is every where to be *Adored*; and therefore in the Receiving of the Holy Communion, as well as in all our Other Religious Performances.

Q. How can it then be Sinful for Those who believe the *Bread* to be changed into the *Body of Christ*, upon that Supposition, to *Worship* the *Host*?

A. As well as for the *Heathen* who takes the *Sun* to be *God*, upon that Supposition, to *Worship* the *Sun*.

Q. But he intends to *Worship Christ*, and that can never be justly said to be *Idolatry*?

A. And so the Other intends to *Worship God*: But to put another Case, which may more easily be understood. If a Man will, in defiance of Sense, and Reason, believe a *Post* to be his *Father*, and, upon that Supposition, ask *Blessing* of a *Post*; does his *Opinion*, or rather his *Madness*, alter the Nature of Things, and make him ever the less ask *Blessing* of a *Post*, because he takes that a *Post* to be his *Father*. The *Papist* will needs have a Piece of *Bread* to be *Christ's Body*; and, upon that Presumption, He pays *Divine Honour* to it: Does he ever the less Give *Divine Honour* to a Piece of *Bread*, because he fancies that *Bread* to be the *Body of Christ*?

A. Will not his *Intention* direct his *Action* aright?

A. No,

A. No, it will not: Or if it would, his very Intention its self is wrong. For his Intention is to *adore* the *Host*. 'Tis true, he *Believes* it to be *Christ's Body*; and therefore *Adores* it: But still, right or wrong, the *Host* he adores; which being in reality no more than *Bread*, he must needs commit *Idolatry* in *Adoring* of it.

S E C T. II.

Q. What is Required of them who Come to the Lords Supper?

A. To Examine themselves, &c.

Q. When ought such an Examination to be made?

A. It were much to be wish'd, that Men would be perswaded to live under the Constant Practice of it; and consider Every Week, or indeed Every Day, how their Accounts stand towards God. But, at least, if they Neglect it at Other Times, yet certainly they ought to do this very nicely, and scrupulously, before they come to the *Holy Communion*. 1 Cor. xi. 28, 30.

Q. How must this Examination be perform'd?

A. By a Careful, and Diligent Search into our Lives, and Actions; that so we may, if possible, know what the true State of our Souls is, in all those Particulars concerning which we are here directed to Examine our Selves. And this accompanied with Earnest Prayer to God, for his Assistance in, and Blessing upon, our Endeavours.

Q. What

Of the Preparation which Every One ought to make of himself, before he comes to the Lord's Supper.

Q. What is the first Point concerning which we are to *Examine* our Selves?

A. Whether we Repent the truth of our former Sins, stedfastly purposing to lead a new Life.

Q. How may we know whether we do this, so effectually as we are here Required to do?

A. We can only judge by the present Frame, and Disposition, of our Souls. If we are heartily Sorry for, and Ashamed of our Sins: If we earnestly Desire God's Forgiveness of them: If we are instant with God in our Prayers for Pardon; and where we have done any Injury to our Neighbour, are ready to ask his Forgiveness also, and to make all Reasonable Satisfaction to him; If, lastly, as far as we can judge of our Selves, We do all this Uprightly, and Sincerely: If we Reserve no secret Affection for any Sin in our Souls, but Universally Resolve to forsake All our Evil Ways; and in Every Thing to follow the Rules of our Duty; We may, I think, justly conclude, that our Repentance, and Resolutions, are hearty, and without deceit; and, as such, will qualify Us for the worthy Receiving of this Holy Sacrament.

Q. But what, if after all this, we should Relapse into Sin again?

A. If we do it by Surprise, or Infirmity; if we fall back only into some lesser Sins, and such as will hardly be altogether to be Avoided by us in this present Life; we ought not to be discouraged. But, indeed, if after this we fall into the Commission of some heinous, deliberate, wasting Sin; but especially should we relapse into a Habit and Course of such Sins; this

this would be of a dangerous Consequence to Us; and make our last State worse than our first.

Q. Would it not therefore be the safest way, rather to abstain altogether from the *Holy Table*, than to Run the Hazard of *Coming Unworthily* to it.

A. Were it a Matter of Indifference whether we Ever Received this *Sacrament*, or no, this might the more Reasonably be insisted upon; but as the Case now stands, it is altogether Idle, and Absurd.. For, First; To come to the *Holy Table* is a Matter of Express Duty; what Christ has commanded us to do: And it is equally dangerous *not to Come at all*, as it is to *Come Unworthily*, to it. Secondly; By not Coming, we deprive our Selves of the *Grace of God*, which this *Sacrament* was designed to Convey to Us; and in that, of the Greatest Benefit, as well as Comfort, to our Souls, in the Course of our Duty, that our Religion has provided for them. To all which, let me add, Thirdly, That the Shortness, and Uncertainty of our Lives, being consider'd, we ought, upon that Account, to make the same *Preparation* against the *Hour of our Death*, that we are Required to do, for *Coming to the Holy Table*. And since Men are so very apt to put both the *Thoughts of Death*, and their *Provision for it*, a far off; it is an Instance of the Great Mercy and Concern of our Saviour Christ for Us, that by calling us frequently to His *Table*, and Requiring so strict a Preparation for it; he has thereby engaged Us to keep our Souls always

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in such a State as will fit Us for *Dying*; should we chance, e're we are aware, to be surpris'd by Death.

Q. What is the next Thing wherein we are to *Examine* our Selves, before we come to the *Holy Communion*?

A. Whether we have a lively Faith in God's Mercy through Christ; i. e. do stedfastly Believe, that if we truly Repent Us of our Sins, God will not only most certainly forgive them; but, as an Earnest of it, does here, in this very Sacrament, Ratify, and Seal anew his Covenant with Us; and make Us Partakers of the Benefit of that Redemption, which our Blessed Saviour purchased for Us, by the Sacrifice of His Own Body and Blood.

Q. Why do you call such a Faith as this, a lively Faith?

A. To shew that Our Faith is then only Acceptable unto God, and Profitable to our Salvation, when it is *Lively*, and *Active*: And works in Us such a sincere Repentance of our Past Sins, and such a constant, and uniform, Obedience to Gods Commandments, as our Saviour, in his Gospel, Requires of Us. For otherwise, to know, and assent to, the Truths of our Religion, without *Living* agreeably thereunto, will carry Us no further than the worst of Men may Go, and even the Devils themselves, as St. James says, do Go. *Jam. ii. 19.*

Q. What is the next Particular upon which we are to *Examine* our selves, before we come to the Holy Communion?

A. Whether we come to it, with a thankful Remembrance of Christ's Death; which

is therein design'd to be set forth, and shewn by Us. Whether we are sufficiently sensible of the Infinite Love of God, and Condescension of Jesus Christ, thereby declared to Us? Whether we are careful always to keep up in our Minds, a lively Memory of his Death, and Passion? And do, by the Sincerity of our Love to God, and the Zeal we have for our Duty, endeavour, in some measure, to testify how hearty a Sense we have of those unspeakable Mercies which he has been pleased thereby to favour Us withal.

Q. What is the the last Thing concerning which we are to Examine our selves?

A. Whether we are in Charity with all Men? Whether we do not only freely *Forgive* whatsoever *Injuries* any may chance to have done Us, but are so intirely Friends with them, as to be ready to do them all the *Kindness* we can; and that as truly, and heartily, as if they had never *Offended* Us, or Otherwise done Us the least Injury.

Q. Is this all that is Required of Us, before we come to the Lord's Supper?

A. Other Exercises there are, which may profitably be made Use of by Us, in order to our better Performance of those Duties we have before mention'd. Such are, some extraordinary *Acts* of *Prayer* and *Devotion* to God, and of *Charity* towards our *Neighbour*. A *Retirement* from the *Business*, and *Conversation*, of the World; but especially from the *Follies*, and *Vanities* of it. And these accompanied with some *Acts* of *Severity*, and *Mortification*, whilst we are making the *Examination* of our Selves

before proposed. But these must be govern'd by the Rules of *Prudence*; as every Man's Business; Opportunities; Needs; State of Health, and the like Circumstances, either Require, or will allow of.

Q. Is such a Preparatory *Examination* of our Selves, so necessary before we Come to the Holy Table, that we may, in no Case, presume to Come without it?

A. No, it is not: Those who live in a Strict, and Regular Course of Life, and have nothing extraordinary happen to Them, as they always know what their State towards God is, so are they always Ready to Receive this Holy Sacrament; and need not be afraid, upon any occasion, to partake of it, although they had not the Opportunity of making a particular, previous Preparation of themselves for it. Yet, if even these should design to go, at a certain Time (before known) to the *Communion*, they not only piously may, but in duty Ought, to do somewhat of this kind, in order to their going with the better Dispositions to it.

Q. What if by this means, a Good Christian should not be able fully to satisfy himself, concerning his *Worthiness* to Go to the Holy Table?

A. In that Case he ought to Consider what it is that puts him in doubt of it; and having so done, let him take the Advice of some Person whom he can Rely upon, but especially of his *Minister*, about it: That so being free'd from his Scruples, he may Go with a Quiet Mind, and a full Perswasion of Conscience, to this

this Spiritual Feast; and certainly Receive the Benefits of it.

Q. What if it shall appear that He is not in a State of *Going* to this *Sacrament*?

A. He must then for the present, Refrain from it, and make all the haste He can to Remove the Impediment, and Reconcile himself to God; that so He may be in a Condition both to *Come* worthily to it; and to be made Partaker of those Graces, which are thereby *Communicated* to every *Faithful* Receiver of it.

Mat. v. 23, 24.
xxii. 11, &c.

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PART

PART VI.

Of CONFIRMATION.

S E C T. LII.

How it is performed in our Church? Of the Reasonableness and Benefits of it, and the Obligation which lies upon all who are Baptized to be Confirm'd, before they come to the Holy Communion.

Rubr. at the End of the Confirmation Office.

Q. IS there Any Thing farther Required of Those who Come to the *Lord's Supper*?

A. Yes, there is; namely, that they be first **CONFIRM'D** by the *Bishop*: It being ordain'd by the Church, "*That none shall be admitted to the Holy Communion until such time as He be Confirm'd, or be Ready, and Desirous, to be Confirm'd.*"

Q. What do you mean by *Confirmation*?

A. I mean the Solemn *laying on of the Hands* of the *Bishop*, upon such as have been *Baptized*, and are *come to Years of Discretion*.

Q. How is this performed among Us?

A. It is directed to be done after a very Wise, and Solemn Manner. For, First, The *Bishop* having given Notice to the *Minister* of his Intention to *Confirm*, and Appointed a Time for the doing of it; the *Minister* is to call together such of his *Parish*, as are Come to *Years of Discretion*, and have not yet been *Confirmed*; and to *Examine* them in their *Church-Catechism*, and to *prepare* as many as he can for the *Bishop* to *Confirm*. Secondly, Having done

done this, he is either to bring, or send in Writing, with his Hand Subscribed thereunto, the *Names* of all such *Persons*, within his *Parish*, as he shall think fit to be presented to the *Bishop* to be *Confirm'd*. These being *Approved* of by the *Bishop*, are brought openly into the *Church*, and Required by the *Bishop*, "in the Presence of God, and the Congregation there Assembled, to Renew the Solemn Vow, and Promise, which was made in their Names, at their *Baptism*; and, in their Own Persons, to Ratify and Confirm the same: Acknowledging themselves bound to believe, and do, all those Things which their *Godfathers* and *Godmothers* then undertook for them. Which having done, the *Bishop* heartily prays to God for his *Grace* to enable them to fulfil this their Vow; and laying his Hand severally on Every One's Head, "Beseeches God to defend this His *Servant* with his heavenly *Grace*, that He may Continue His for Ever; and daily Increase in his Holy Spirit more and more, until He comes to his Everlasting Kingdom. To all which are finally added the Joint Prayers both of the *Bishop*, and the *Church*, to the same Effect; and so the Ceremony is ended.

Q. What are the Reasons that chiefly moved the *Church of England* to Retain such a Ceremony as this?

A. There may several be assigned, but especially these Four: * *Apostolical Practice*; * The Reasonableness of the Thing its self; * The Benefit of it to the Person who is *Confirmed*; and * The Satisfaction that arises from hence to the *Church of Christ*.

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Q. Did

Q. Did the *Apostles* Practise such an *Imposition of Hands*?

A. The *Apostles* did lay their *Hands* on those who had been *Baptized*; and by their *Imposition of Hands*, such Persons did Receive the *Holy Ghost*. Acts viii. 17. xix. 6.

Q. Does the *Bishop* give the *Holy Ghost* now, as the *Apostles* did, by their *Imposition of Hands*?

A. That we do not say; nor did the *Apostles* themselves do it. They Laid on their *Hands*, and God gave the *Holy Spirit* to those on whom they Laid them. And we piously presume, that by the fervent *Prayers* of the *Bishop*, and the *Church*, those on whom He now Lays his *Hands*, shall also Receive the *Holy Ghost*, if they do but worthily prepare Themselves for it.

Q. Is there any *Promise* of God on which to build such a Hope.

A. A General One there is, and such as may in this Case above any, be depended upon by Us. For, First, We are directed to *Pray* not only for *Our Selves*, but for *One Another* also. To encourage us hereunto, Christ has promised Us to Grant whatsoever is piously ask'd, by the joint Suffrages of his *Church*, of Him.

Mat. xviii. 19. And particularly, has declared, That God will Give the *Holy Spirit* to them that ask Him. *Luke* xi. 9. † Add to this, That it has always been accounted a part of the Ministerial Office, not only to *Instruct* but to *Pray* for, and *Bless* the *People*. * When therefore the *Chief Pastor* of the *Church*, and his *Congregation*, solemnly join together, to beg of God the *Grace* of his *Holy Spirit*, in behalf

Jam. v. 16.

Eph. vi. 18.

1 Tim. ii. 1,

2, 3.

† *Lev.* ix. 2,

23.

Num. vi. 23.

24, 27.

Deut. x. 8.

2 Chron.

xxx. 27.

† *Sam.* ii. 20.

* *Eph.* vi. 19.

Col. iv. 3.

† *1 Thes.* v. 25.

2 *Thes.* iii. 1.

Heb. xiii. 18.

†

of such Persons as these; (who have just now been dedicating themselves a-new, to his Service; and *Ratifying* the *Covenant* made between God, and Them, at their *Baptism*;) how can we chuse but believe, that God will certainly *Grant* their *Request*; and *Give* His *Holy Spirit* to those for whom He is thus earnestly, and solemnly, *Ask'd* of Him?

Q. From whence does it appear, that such an *Imposition of Hands* was Reasonable to have been *Ordain'd*, and to be *Continued*, in the *Church*?

A. From the *Condition* of those who are commonly *Baptized* among Us; and who being, for the most part, *Infants*; and so constrain'd to make Use of *Others* to become *Sureties* for them at their *Baptism*; it was certainly very Reasonable, that there should be some *Solemn Time* appointed, when such Persons (being come to *Years of Discretion*) should *Themselves Ratify* their *Baptismal Covenant*; and *Acknowledge* their *Obligation* to believe, and do, what their *Godfathers*, and *Godmothers*, had before *promised* for them.

Q. What are the *Benefits* of this *Institution*, to those who are *Confirmed*?

A. Besides the *Benefit* of *God's Grace*, which we reasonably presume to be thereby procured to such Persons, by the *Prayers* of the *Bishop*, and the *Church*, on their behalf; these Two *Advantages* do Evidently accrue to Them: That, *First*, They are, by this means, secured of the *Care* of their *Godfathers*, and *Godmothers*, to see that they be duly *Instructed* in the *Principles* of their *Christian Religion*; and in which,

which, were this *Ordinance* strictly observed, they could not be deficient, without being certainly found out, and censured by the Church for their neglect. And, Secondly, That by being thus Solemnly called upon to *Ratify* their *Baptismal Vow*, and *Covenant*, They are engaged to begin betimes, both to *Consider* their *Duty*, and to *apply* themselves to the *serious Discharge* of it.

Q. How does this *Ordinance* give a *Satisfaction* to the Church of Christ, as to these Matters?

A. As, by this means, Care is taken to have all these Things Openly transacted before it. The Person, who perhaps was *privately Baptized*, being Now *publicly Confirmed*, in the Face of the Congregation. The *Vow*, which was made by Others in his Name; being here Solemnly *Renew'd*, and *Ratified*, by Himself. The Child, who was *Baptized* by some Minister of an *Inferior Order*, being now Established in the *Communion* of the Church, by the *Chief Pastor* of it. And, lastly, The *Godfathers*, and *Godmothers*, who became Sureties both for the *Good Instruction*, and *Education*, of the Person, whom they Answer'd for; being thereby fully acquitted, and discharged, of their Trust; and declared to have faithfully *Fulfilled*, what they had so *sacredly Promised*, and *Undertaken to Do*.

Q. Do you look upon all *Godfathers*, and *Godmothers*, to be Obligated to see, that Those for whom they Answer, be first duly *Instructed* in the Principles of their Religion, and then brought to be *Confirmed* by the *Bishop*?

A. They

A. They are certainly *Obliged*, as far as a *Solemn Promise*, made in the *Presence of God*; and in a Matter not only *Lawful*, but *Pious*, and *Charitable*, can *Oblige* them. Nor can I imagine, how any One, who has taken such an *Obligation* upon Himself, will ever be able to answer it, either to *God*, or his *Own Conscience*, if He shall neglect to fulfil what He undertook in that behalf.

Q. What think you of Those who *Come* to the *Lord's Supper*, without either being *Confirmed*; or having any *Desire*, or *Intention*, to be *Confirmed*?

A. They are doubtless to be blamed: Inasmuch as thereby they not only *break* the *Orders*, and *disobey* the *Command* of the *Church*; which for such Good Reasons as we have seen, *Requires* them to be *Confirmed*; but seem ashamed to *Own* their *Christian Profession*; and to despise the *Prayers* of their *Bishop* for such *Graces*, as they certainly ought to *Desire*, and cannot reasonably *Hope*, by any more effectual means, to obtain of *God*, than by a *Pious*, and *Reverend* Participation, of this *Holy Ordinance*.

Q. May not the *Grace of God* be Obtain'd as well by our *Own Prayers*, as by the *Bishop's Imposition of Hands* upon Us?

A. That is not the *Question*: We know that *God* has promised his *Holy Spirit* to Every One who faithfully *Prays* for Him. But the *Question* is this; First, Whether if a Man may Obtain this *Grace* by his *Own Prayers alone*, He may not expect more certainly to do it, by adding the joint *Prayers* of the *Bishop*, and the *Church*, to them? And, Secondly, Whether

He

He who *Carelessly Neglects*, or *Presumptuously Despises* the *Orders* of the *Church*, and the *Pious Provision* made by Her, for all Her *Members*, at their first setting out into the *Dangers*, and *Temptations*, of the *World*; may not justly fear, least God should *Refuse* that *Grace* to his *Own Solitary Prayers*, for which He *Neglected*, or *Despised*, the *Prayers* of the *Bishop*, and the *Church*, on his behalf?

Q. What is Required of *Persons* to be *Confirmed*?

A. First, That they be of *Years of Discretion*: That is to say, Of a *Capacity* to understand the *Nature* of their *Baptismal Covenant*; What God therein *Promises* to *Us*? And what we are thereby *Obliged* to *Believe*, and *Do*, in *Obedience* to his *Will*? Secondly, That They be not only *Capable* of this *Knowledge*; but be *Actually Instructed* in these *Things*. Thirdly, That being hereby brought to a *Clear Sense* of what was done for them, by their *Godfathers*, and *Godmothers*, at their *Baptism*; They be now *Ready*, and *Desirous*, in their *Own Persons*, to *Ratify*, and *Confirm* the same. And, lastly, That in *Testimony* of their sincere *Resolutions* to make *Good* what they here *Promise*, and *Vow*, they do now truly *Repent* of *All* their *Sins*, and *stedfastly Resolve*, by the *Grace* of *God*, to *Go on* in a *Constant Obedience* to *God's Commands*, unto their *Lives End*.

Q. At what *Times* ought such *Persons* to be *Confirmed*?

A. At such *Times* as the *Bishop* appoints for this *Purpose*. Only, if it be possible, they should endeavour to be *Confirmed*, and thereby
fully

fully take upon themselves the *First Sacrament*, before they proceed to the Participation of the *Second*.

Q. How often ought any *Christian* to be *Confirmed*?

A. The *Nature* of the *Office* plainly shews it. *Confirmation*, as it is understood, and practised by Us, is nothing Else but a *Solemn Ratification* of our *Baptismal Covenant*. Now no Man ought to be *Baptized* more than *Once*: Nor will He therefore need any more than *Once* to take that *Covenant* upon Himself. If after this, He shall fall into any *Sins*, whereby to put Himself out of a *State of Grace*; Or even to be cut off from the *Communion* of the *Church*; there are Other means of Restoring him again to Both, upon his sincere *Repentance* for what He has done Amiss. But our *Baptism* must not be Repeated; Nor will our *Confirmation* therefore need to be, any more, Repeated by Us.

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The first of these is the fact that the county of Kent is one of the most fertile in England. It is a fact which has been well known for many centuries, and which has been the cause of many wars and revolutions. The second fact is that the county of Kent is one of the most populous in England. It is a fact which has been well known for many centuries, and which has been the cause of many wars and revolutions. The third fact is that the county of Kent is one of the most important in England. It is a fact which has been well known for many centuries, and which has been the cause of many wars and revolutions.

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